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DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION

FRANK HERBERT PALMER, A. M., EDITOR

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EDUCATION

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VOL. XLII. APRIL, 1922 No. 8

The Triune Mr. Burroughs

JAMES CLOYD BOWMAN, MARQUETTE, MICH.

I.

DESPITE its irrelevancy, one is tempted to write, the triune Mr. Burroughs. Nature delighted, surely enough, in seeing how nearly the personality of Mr. Burroughs could be fashioned after the pattern of the triangular beech-nut. From one facet radiates the Naturalist; from another, the Literary Critic; from the third, the Scientific Philosopher. One's first glimpse of Mr. John Burroughs is likely to leave one quite unaware of the author's versatility. One senses immediately that Mr. Burroughs is in love with country life. He is so strongly averse to show and pretense that he takes little pains to maintain his personal pride. He believes that civilization is only saved by the antiseptic virtues of continual fresh supplies of country blood. "The lighter the snow, the more it drifts; and the more frivolous the people, the more they are blown by one wind and another into towns and cities." One is not unlikely to believe, at first, that the only difference between Mr. Burroughs and the ordinary conservative countryman is in his strangely magical gift of speech. While this is but a half truth, it can be made to serve as a profitable point of view from which to interpret much of his writing.

With a brief acquaintance, however, it is the intimate Mr. Burroughs who greets the reader at each succeeding page. The

author seems to lay all his cards on the table, and to explain how each trick is turned. There is no family skeleton hidden away in the closet; and no mystery that he does not unveil and reveal in the white light of the noon-day sun. Whether he learned this art, or simply distilled it out of the kindliness of his own heart, he does produce somewhat the same charm as Stevenson.

II.

If the reader turns to Mr. Burroughs, the Naturalist, he is immediately taken into the author's confidence. Mr. Burroughs leads him across the threshold of the forest, and sits down upon the first log or rock to await the signals. He offers himself as the reader's guide to the out-of-doors, and is charmed that the reader accepts him on his own terms, and is, on the whole, better pleased with him than he has had any reason to expect.

Mr. Burroughs loses no time in giving the reader instruction in the art of seeing things. "A good observer of Nature," he confides, as if it were one of the great secrets of the world, "holds his eye long and firmly to the point, as one does when looking at a puzzle picture, and will not be baffled. . . . The observer finally gets the fact, not only because he has patience but because his eye is sharp and his inference swift." Before the reader is aware, he is captivated by the author's immense amount of detailed observation.

Later, it dawns on the reader that Mr. Burroughs is such an intimate student of Nature that he does not dogmatise. He will not undertake to say what flowers bees do not work upon; after twenty years of scrutiny, he has for the first time seen bees gathering honey dew from the trailing arbutus. He has never yet seen a beech tree that has been struck by lightning, but he is still alert and hopeful that he may find such a tree. He can hit upon the reason why the porcupine is so tame and so stupid. He thinks he knows why the fox is so cunning. There seems to be a parasitical principle that runs through all Nature; this, perhaps, explains why the cowbird lays its egg in another bird's nest. He divines why the dog, the world over, uses his nose in covering the bone he

is hiding, and not his paw. And then, after a hundred other intimate discoveries, how charming it is to read: "If you ask me why the crow is so cunning, I shall be put to it for an adequate answer."

And so it is with the red-squirrel: "There is one thing the red-squirrel knows that I do not (there are possibly several others); that is, on which side of the butternut the meat lies. He always gnaws through the shell so as to strike the kernel broadside." Mr. Burroughs is, in fact, aware of many a question upon which he reserves his judgment. He is not bent on plucking out the heart of every mystery in the fields and woods. This frankness and lack of dogmatism, more than any other quality, is the divining-rod which reveals the true greatness of Mr. Burroughs, the ceaseless observer of Nature.

Another quality that gives an added charm to Mr. Burroughs, is his literary interpretation of Nature. "Honey," he says, "is the product of the bee; it is the nectar of the flower with the bee added. To the sweet water of the flower, the bee adds a minute drop of formic acid. It is this that gives the delicious sting to her sweet." The bee is thus made the symbol of the poet. To the sweetened water of natural fact, the poet adds the formic acid of his own human instinct—he floods the cold landscape with the colors of his spirit. Mr. Burroughs knows how to cover his too exact fact in a way that White or Wilson or Audubon or Isaac Brown was never skillful enough to master. The facts have a way of peeping through just enough to assure the reader that Mr. Burroughs is their master and never their servant. "If I relate the bird in some way to human life, to my own life,—show what it is to me and what it is in the landscape and the season,—then do I give my reader a live bird and not a labelled specimen."

And yet there is a nice distinction between Mr. Burroughs and the ordinary romancer of Nature. Mr. Burroughs is always sure of his least important fact. The red-squirrel is always, to Mr. Burroughs, a human clown; but he is, in addition, a red-squirrel. The fox possesses the equal of the most highly developed human caution; but the fox is a fox, and not a man in fur. It

is this perfect blending of human instincts with accurate observations of fact that makes Mr. Burroughs easily the leading naturalist of his generation.

In some respects, Mr. Burroughs may be almost as guilty of "nature faking" as Thompson-Seton; but that derogatory epithet will never be attached to Mr. Burroughs; because Mr. Burroughs is so imbued with intimate actualities that the impression which he produces has all the reality of Nature itself.

Many have thought that Mr. Burroughs is enhanced with but the exterior appearances of Nature rather than with the life of the spirit. But to me, Mr. Burroughs has found just what practically every naturalist finds in the outer world,—an interpretation of his own innermost spirit. "Man can have but one interest in Nature." says Mr. Burroughs, "namely, to see himself reflected or interpreted."

This was true of Thoreau. Everyone remembers the battle of the ants as characteristic of him. Not only his transcendental mysticism is reflected in this dramatic description, but his misanthropy, his braggadocia, his keen philosophic insight. What is the Battle of Concord, with but two men killed, compared with this decimating warfare! Here, no doubt, some principle is being settled as important as was ever settled in human warfare. Just so, the battle of the robins on his lawn is characteristic of Mr. Burroughs. There is a vast deal of locking of beaks and beating of wings and fluttering of hearts; but there is no plucking of tail feathers nor bleeding bodies. Mr. Burroughs reveals the kindly soul he is—the curious, observing, inferring, sympathetic, fact-distilling naturalist. But his pen is the soft crayola when compared with the sparking flint of Thoreau's.

III.

It is the searcher after truth that one finds in Mr. Burroughs, the Literary Critic. He approves of no effort at "fine writing" or noisy clanging of the cymbals. He is rather the searcher after the "familiar style" of Hazlitt. "I suppose one comes to like plain literature as he comes to like plain clothes, plain manners,

simple living. What grows with us is the taste for the genuine. The less the writer's style takes thought of itself, the better we like it."

It was Lincoln's terse, clean, intense speech at Gettysburg rather than the elaborate, ornate, scholarly speech of Everett on the same occasion, that appealed to him. Vanity and makebelieve should be as lacking in the style as in the man. Simplicity, directness, high seriousness,—these were the qualities which he admired and sought to forward.

The first writer to make a strong impression on Mr. Burroughs after he grew to manhood, was Carlyle. "To say that Carlyle is not a great writer, or, more than that, a supreme literary artist, is to me like denying that Angelo and Rembrandt were great painters or that the sea is a great body of water." He never changed his mind about Carlyle; he believed to the end that Carlyle brought to his task as a man of letters the greatest single equipment of pure literary talent that English prose has ever received.

Mr. Burroughs, later, gave a large place in his mind to Emerson. He smilingly related, in old age, how one of his early essays had been questioned by a certain editor because it was so like one of Emerson's poorer efforts. He called Emerson the "national New England type." He liked him because of his condensation, of his reporting net results, and of his pregnant essays on great subjects. In his older age, Mr. Burroughs outgrew Emerson, and became critical of his paradoxes, his daring affirmations, and his trick of over statement.

The quality, however, that Mr. Burroughs admired in both Carlyle and Emerson was that both were men whose greatness of character was on a par with their greatness of intellect. Their highest distinction was in the depth and fervor of their moral conviction. This greatness of character and moral distinction was in his judgment much more needful and helpful than the mere spirit of perfection in letters.

Mr. Burroughs' first long piece of literary criticism was his study of Walt Whitman. He started out to explain Whitman, but before he had finished, he discovered that Whitman could not be

explained: "The type of mind of Whitman's, which seldom or never emerges as a mere mentality, and independent thinking and knowing faculty, but always as a personality, always as a complete human entity, never can expound itself, but its operations are synthetic and not analytic, its mainspring is love and not mere knowledge." Mr. Burroughs has done as much, perhaps, as any other man to give a correct estimate of Whitman. How illuminating is his description of Whitman's life: "A pleased and interested saunter through the world—no hurry, no fever, no strife; hence no bitterness, no depletion, no wasted energies."

During his later years, Mr. Burroughs never lost a chance to say a kindly word for Whitman. In an article which he published a few days before his death, he fired a broadside at the contemporary, heady versifiers, who claim to be descended from Whitman. "I do not think that Whitman would be enough interested in them to feel contempt for them. Whitman was a man of tremendous personality, and every line he wrote had a meaning, and his whole work was suffused with a philosophy, as was his body with blood." Mr. Burroughs went on to say that these young men were putting forth the most astonishing stuff in the name of free verse that had probably ever appeared anywhere. To him, these verse-writers were the "reds" of literature. He classed them with the Cubists and the Futurists, and asserted that they would, if they could, subvert or destroy all the recognized standards of art and literature by their Bolshevik methods.

In this article, one finds the same Mr. Burroughs that one has become acquainted with in his two volumes of collected critical essays, *Literary Values* and *Indoor Studies*. It is the lasting and enduring in literature that everywhere attracts him, and the trivial and fustian that he always condemns. In this age of loud, blatant praise for the erratic and startling in literature, one will be at pains to find a more lucid or sensible literary critic than Mr. Burroughs.

IV.

When one comes to consider the philosophic writing of Mr. Burroughs, one comes, perhaps, to the least profitable of his work.

All seems reflex and echo—*tout de reflet et de reverbere.* Mr. Burroughs embarked joyously under the transcendental banner of Carlyle and Emerson; he sailed valiantly across the mid-day meridian with the militant intellectualism of Huxley fluttering defiantly from the mast; and finally, after a long, arduous, storm-tossed voyage around the world of thought he put into port at eventide with Bergson beside him at the wheel.

One can hardly help seeing the futility of Mr. Burroughs' philosophic effort. Industriously he went in quest of truth. Long and far he followed the leading of his various guides,—only to find himself, time after time, in what seemed a blind alley, with his head against a stone wall. But still he despaired not. He believed that whoever finds truth finds God, and whoever loves truth loves God.

And yet, Mr. Burroughs ended in a strange paradox. Intellectually, he was saying: "We need encouragement in our attitude of heroic courage and faith toward an impersonal Universe." Emotionally, he was saying: "Obey the commandments, the Golden Rule, imbue your spirit with the wisdom of all ages, for thus is the moral order of the world upheld."

Intellectually, he believed in a monistic Universe,—a mechanistic evolution, if you will. He denied any sort of dualism in creation: "Can there be anything in the Universe that is not of the Universe? Can we make two or three out of one?" The Universe was, to his mind, a great machine controlled utterly by physical and chemical law,—impersonal. His feelings, however, held to a dualistic Universe,—to a Universe in which there was need for the Golden Rule. What he entirely failed to grasp, it seems, was that these two positions were entirely heterogeneous, incompatible, and untenable. If the Universe is impersonal, then we, as a human race, are entirely the product of physical and chemical laws, our minds are mere magnetic mockeries, and the naturalistic human chemistry of a Theodore Deiser becomes law and gospel. Instead of a Golden Rule, we have need for an animal psychology, and a jungle in which to breed our race of spoiled monkey-men. If the Universe is not impersonal, but personal, then it becomes conceiv-

able that the Golden Rule may have a legitimate place in human affairs; but hardly otherwise. Public morals have ever been builded on the belief in a dualistic Universe.

Despite this unreasoned dilemma, Mr. Burroughs wrote blandly: "The moral order and the intellectual order go hand in hand. Upon one rests our relation to our fellows, upon the other rests our relation to the cosmos."

During the World War, Mr. Burroughs showed his weakness as a philosopher of an impersonal Universe. When the world was all ablaze with the Allied effort to put down the jungle-mannered race of boasting, naturalistic super-men, who were out to give the Darwinian evolutional human race a tremendous push forward, Mr. Burroughs rallied to the defense of the older dualistic and humanistic influences of civilization.

In Mr. Burroughs's scientific philosophy there is the shallowness of too facile dogmatism. As a naturalist, he knew that the truth of Nature is not always caught by the biggest generalization; as a philosopher, he quite failed to comprehend this fact. "The Universe is good in its sum total up to this astronomic date," is the too common sort of glittering generality that signifies nothing.

The thing that must have been a little disheartening to Mr. Burroughs, as he grew older, was the way in which he was almost universally heralded by his friends as a Christian gentleman. In other words, it must have been very plain to him that the milk of human kindness in his personality was making its way much farther than in his efforts at pure reason and philosophy. The fact is that his actions spoke so loud that no one pretended to hear what he was publishing in his scientific essays.

In a very different way, it is easy to see that Mr. Burroughs was never able rightly to bring his theory and practice into harmony. He reasons that a stern, impersonal evolution is the law of Nature; and yet, he kills the black-snake that is feasting on the fledglings of the cat-bird. The chipmunk, he releases from the cat's claw. The weasel, he helps the dog destroy. The imprisoned swift, he carries tenderly to the open air, and to freedom. It is, after all, the kindly Mr. Burroughs, in practice rather the unfeeling logical

scientific Mr. Burroughs, in theory, that his readers always remember.

His philosophical trend led him into the least profitable of his nature studies,—the study of the animal mind. One has the uncomfortable suspicion that, after all, Mr. Burroughs is merely trying to find facts upon which to reassure his philosophical belief. "Man is doubtless of animal origin. The road by which he has come out of the dim past lies through the lower animals." As a scientist, he could not admit anything mystical or transcendental in Nature, but his common sense made him aware, the while, that the final explanation of the least fact was beyond him. Of man's faculties, he conceded the lower animals perception, sense memory, and association of memories, and little else.

As one critic points out, it is the faculty of *wonder* in Mr. Burroughs that explains much concerning his philosophic career. "I think I was born under happy stars, with a keen sense of wonder," he confides, "which has never left me, and which only becomes jaded a little now and then." In his old age, he confesses: "As life nears its end with me, I find myself meditating more and more upon the mystery of its nature and origin." He is aware that "where there is no vision, no intuitive perception of the great fundamental truths of the inner spiritual world, science will not save us.

In his extreme old age, Mr. Burroughs descended into a second childhood; he returned to his scientific romancing. Uneasy at the bleak aspect of the wall just ahead of him, he found it necessary to conceal from himself the unreasoned paradox of his philosophy. This he accomplished through the lavish use of glittering generalities. He generalized that he was a Pantheist, and that, therefore, God could have no personality. The Universe was under the reign of universal law. He generalized, also, that he was a Philosophical Scientist, and that, therefore, our race could have no ethical system other than the system of evolved biological instincts. With a wave of his wand, he thus ignored the most universal language of man,—the language of Mythology, the language of Chivalry, the language of Christianity, the language of Poetry.

The life of Mr. Burroughs thus has its pathetic aspect. Decade after decade he spared himself no pains to find the external scientific fact. As he grew older his physical senses grew keener and more keen. But unconsciously, the while, the inner light dimmed and gradually went out, and left him cold and weary, and groping blindly in the dark. "The thought of living forever makes me tired," he sighed a few weeks before the end came.

But there is one other sort of thing that should be said in justice to Mr. Burroughs. Few other men of his generation toiled more consistently, or traveled further in quest of truth than did he. The alert activity of his old age should speak volumes; he was still a seacher for the open sesame at the time of his death. In his deliberate growth and in the late season at which he put forth his full leaf, Mr. Burroughs was not unlike the white-oak.

V.

It is pleasanter, after all, not to try seriously to rank a popular author such as Mr. Burroughs. Time attends to this so much more quietly and inoffensively than the sanest critic. No harm, however, can come from a few tentative suggestions.

It was Mr. Burroughs's feelings rather than his reasoning faculties that were in the ascendency. With him, it is the heart that clarifies the vision rather than the head. Had it been otherwise, it is easy to understand that he would never have played at vacationing with Mr. Ford and Mr. Edison. Instead, he would have been frequently entertaining the Young Intellectuals for a week-end at Slabsides.

One can hardly escape the conclusion, too, that it would have been better if Mr. Burroughs had possessed less facility of expression. As he grew older, he became too much a gushing, sparkling fountain. He could run prettily with very much less water than is needed to supply a trout brook—to say nothing of a stately river. He had a way, as he said himself, of copying the method which was used years ago to thrash out grain with the hand flail. He thrashed the same straw a number of times, until, finally, there was too little straw to pay his effort. Despite this fact, his

style was so perfect, his terseness and epigram so striking, that the periodical world was clamoring constantly to exploit his least cogitation. And his publishers found it profitable to issue volume after volume of his essays.

In philosophy, he was all his life following down trails that had been blazed ahead. Too frequently, he lost the trail before he had come to its ultimate end, became restless, picked up another trail, and so on to the end of his days. His life finally went out in a pathetic little wailing question. It was his Hudson hillside farmstead, however, and not the wide stretching, inhospitable, impersonal cosmos that was last in his thoughts.

But why go further? One might better reflect on the criticism so often repeated concerning Scott: If he was not a great writer, he was something very much pleasanter to be,—a healthy man. One cannot say anything derogatory of such a kindly author without hurting his many friends.

After one has looked through the fifteen volumes with some patience, one cannot escape the conclusion that Mr. Burroughs would have been wiser to have left behind a single volume, as did Thoreau. Then one takes up the two little volumes of the Riverside Classics,—a gleaner's handful of bird and animal stories. Boys and girls—old and young—will be indeed fortunate through the coming generations if they are introduced to the joyous intimacies of this lover of the lawns and the fields and the woods. Truly, the milk of human kindliness has never flowed more sweetly, nor eye of man discovered with greater accuracy the byplay of Nature.

Moral Education

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Second Paper.

THE aim of education is to furnish opportunity for the highest possible physical, mental, and spiritual living at this present moment and the equipment for such living at every subsequent moment. This series of articles will confine itself exclusively to the spiritual life in the schools. Not that the other two phases of life are unimportant, but they have been more adequately treated in much of our present educational literature. The needs along these lines have been more generally recognized. Our schools for the training of teachers are emphasizing the proper physical environment of the child and the importance of physical education. The prospectve teacher spends months in studying the laws of mental activity, methods of presenting knowledge, methods of testing and measuring the intellectual life of the child, in order to learn how to minister to its needs. Without such knowledge the teacher cannot hope to reach her highest standard of efficiency. Without the ability to present truth by skillful questioning no teacher can hope to stimulate her pupils to their highest attainment.

Assuming then, that the teacher is alert to the physical needs of her pupils, that she can skillfully present subjects in such a way as to arouse thoroughly the child's intellectual powers, what then? Has she done all that can rightfully be expected of her? The true teacher knows that she has not.

But the training of spiritual life seems so unexplored a field that she hesitates to touch more than its borders. Many teachers give incidental moral talks when some occasions arise which seem to offer a good opportunity. Others use history and literature to press home a moral truth. If the moral truth is discerned by the

child under the skillful guidance of the teacher, it is of great value. If however, the teacher *moralizes*, the time is worse than wasted. The child not only does not accept the ideal that the teacher is trying to present, but he may act unfavorably toward the piece of literature under study, possibly develop an actual distaste for it. Do you remember the feeling you had as a child toward some one who was held up to your youthful mind as a model? It were better that the poem or biography were left to make its own appeal without comment, than that it should be touched by an unskilled hand.

All this incidental instruction, however, leaves untouched the other phase of moral education, namely, moral training. The child must be furnished favorable conditions for embodying his ideal. In a previous article it was shown that the schools as at present organized do not furnish these conditions. How can the organization of the school be changed to meet this need?

An organization is (1) a body of people united, (2) for a definite well-known purpose, (3) each part of the organization having specific well-known duties, (4) the organization having adequate power for dealing with any who thoughtlessly or willfully interfere with the rights of its members, (5) the organization having ample provision for making such progressive changes within itself as experience may show are for the better.

As soon as the teacher calls her school to order on the opening day and makes her list of the pupils assigned to her, the school is organized. The purpose is already in the minds of the pupils, namely, "to get knowledge." This purpose has been set for them by their parents and others, the thought being emphasized by their previous experience in school. *The teacher is compelled to accept this purpose furnished by others as a starting point.*

The specific well-known duties of each part of the organization have also been established by tradition: The duties of the teacher are (a) to *make* the pupils "behave," (b) to *make* them "learn." As a necessary collary, the duties of the pupils are (a) to be "made" to behave, (b) to be "made" to learn. These ready made ideas of the duties of each part are firmly fixed in the child's

mind. *The teacher must accept them as a starting point. . .The teacher must be able to handle her school under the already established organization. Only under those conditions* are the teacher and children ready for a higher order of things.

These changes for betterment come through changes in the ideas, and their embodiment, of "Purpose," "Duties"? and Motives." Changes in ideas and embodiment, are effected through *Opportunity* (1) furnished by the usual school activities and especially through Inductive Spiritual Lessons offering material for building *spiritual ideals*; (2) for expressing or living these *ideals* in the entire activity of the school, through changed forms of procedure. The changes may be made in the outward form or in the purpose and meaning of the form. *Transformation, not reformation,* is the problem of the schools.

It has been said that changes in organization come through changes in ideals. Instead of "changes in ideals" "substitution of ideals" would better express what really takes place; for while the new ideal sometimes incorporates the old one, often times there is nothing of the old in the new.

An ideal cannot be imparted to another by words alone. Each person must build his own ideals by thinking. The facts of history and the subject matter of various studies, and the lives of those about us are full of useful material. Our own experiences, however, furnish the best material for each individual. The work of the teacher is *to awaken in the minds of the class, by suitable questions, a keen sense of former experiences such as will be needed for the desired induction.* Truths reached in this way become a part of the individual. The new ideal thus gained inductively, because of the vitality of truths thus gained and because of the greater power of higher ideals, will crowd out the old, lower ideal.

The materials for the first new ideals are gathered and fashioned from the following inductive lesson. This lesson has been given many times and in many places and always with practically the same results. It has been used more than a hundred times before State Institutes, Summer Schools and other educational gatherings, in city graded schools and in Training Departments of

Normal Schools, in practically the same form. No reproduction on paper can give the absorbing interest of the lesson with a class. *The pupils give the lesson.* An ideal is personal; it can be formed only by individual thought and made clear by expression in words. The answers here given are such expressions. The lesson is given in full that beginners may catch the spirit and style of such lessons. From start to finish in giving the lesson, those pupils whose faces indicate that they may give trouble in school are designated to answer when they indicate by the *properly* uplifted hand that they are ready to voice an answer. Every answer is referred back to the class by the question, "Who agree?" or "Who disagree?" This gives every child in the class the opportunity to express his decision on the point in question. It also helps the teacher to keep his hand on the mental pulse of the class. It is, as it were, a spiritual barometer revealing to the teacher the condition of the spiritual atmosphere.

LESSON I.

Teacher takes the class, that is, glances with a smile into the eyes of every individual in the class. T. (Holding up his hand quietly, unobstrusively, just below his face) I wish to find out something about the schools of this city. Who will help me? (Pupils respond in large numbers by the hand uplifted in imitation of the teacher. The teacher notes mentally those whose hearty response expresses goodwill and cordially thanks all responding.)

T. How many grades or classes are there in the city schools?

C. (Designated from those with properly uplifted hands.) There are twelve grades I think.

T. Who else thinks so? (Pupils respond by the uplifted hand more largely than before.)

T. What are the names of these classes?

C. First, second, third and so on up to twelfth.

T. Who agrees? (A still larger number respond.)

T. So many agree that I will write that answer on the board.

(Writes) 1, *Names*; 1*st*, 2*nd*, 3*rd*, ———12*th*.

T. Who makes these classes?

C. The superintendent and teacher make them.

T. Agree? (Writes:)

2. *Made by the superintendent and teacher.*

T. From what do they judge?

C. They judge from written examinations and class work.

T. Agree? (Writes)

3. *Made from written examinations and class work.*

T. When do they make them? When does a teacher know in what class a boy or girl belongs for the next year?

C. She knows as soon as she counts up your mistakes and failures.

T. Is it your mistakes and failures that promote you?

C. She knows as soon as she puts together the marks for the class work and the examinations.

T. Who agrees? What then shall I write?

C. Made at once. (T. writes)

4. *Made at once.*

T. How does staying in one of these classes affect one's wanting to stay in that class? The longer a girl stays in one of these classes, say the seventh grade, the more she wants to stay in it for the next year. Who agree? (No hands.) Well, if that is not right, what is right?

C. The *longer* a person stays in one of these classes the *less* he wants to stay in it.

T. Is that right? Who agrees? Well, that is a unanimous vote. I think it must be right. (Writes)

5. The *longer* a person stays in one of these classes the *less* he wants to stay in it.

T. Where will I find these classes? If I go down street into the stores and offices, will I find them there?

C. You will find them in school only.

T. Disagree? (Writes)

6. *These classes are found in school only.*

(All along so far the teacher has been keenly observant of his class and whenever a "trouble maker" has seemed inclined to

answer, even when the hand has been only partially raised, he has been designated to voice the answer. From now on, some of the best answers will come from those having " 'sperience," as one of them would have said.)

T. (Very thoughtfully) Are you sure you have given me all the classes? I have been in a great many schools and found in them all, other classes. (At this point the pupils will suddenly sit up, become far more intense in their thinking; wonder what classes have been omitted.) Let me see. Do not most of your pupils come to school on time, have their work completed on time, and are ready for recitation on time? What name shall we apply to these "ON TIME" pupils?

C. They are the prompt class.

T. Agree? (Teacher writes at one side of the board away from the work already written, the word "prompt.")

T. What name do you give to those who are late?

C. They are the tardy class.

Similarly the teacher obtains two lists like the following:

Prompt	Tardy
Industrious	Lazy
Honest	Dishonest
Kind	Unkind

T. What one word might name all the prompt, industrious, honest, and kind people?

C. The "good" class.

T. What shall we call the other class?

C. The "bad" class.

T. Agree? (Teacher writes.)

1. *Names: Good———Bad.*

T. Who makes these classes?

C. We make 'em. (By one of the hardest boys in the class.)

T. Agree? Are you sure? Disagree? (Writes.)

2. *Made by the pupils.*

T. How may I know who are in the good class? Oh, I know. Will all who are in the Good Class please rise? (Children, smil-

ingly, look at each other very knowingly.) What? Would you all rise? Well, I am glad that when we think about it carefully, every man, woman, and child wants to be in the Good Class. But do you think that all really are in the Good Class. (Shaking of the heads and other manifestations of disagreement.) Well, how then am I to know the class to which you really belong?

C. You can tell from our actions.

T. Agree? Oh, I see. When a boy is doing something wrong I know he is in the Bad Class?

C. (An "old timer") One bad act would not put him in the Bad Class.

T. You puzzle me. How *do* we put ourselves into the Bad Class?

C. (A little "street arab" who has given furtive attention only, has a spasm in his right arm as if against its owner's will it were trying to attract notice.) By keepin' at it. (I put that boy's answer here, just as he gave it, for a memorial of him. His subsequent struggle and climbing when the rocks cut hands and feet strengthen my faith in God and man.)

T. Agree? Yes, it is a blessed thing, "by keepin' at it" we put ourselves in the Good Class too. Then I cannot know "at once" the class to which you belong. I must learn, *you* must learn little by little which class. I will write.

3. *Made from actions.*
4. Made gradually, "by keepin' at it."

T. How does a person's staying in one of these classses affect his wanting to stay in it?

C. (An obliging little girl looking at the first column on the board). The longer a person stays in one of these classes the less he wants to stay in it.

T. Agree? Class seem to agree. Teacher therefore writes the answer as number 5 in second column. Facing the class, he sees a boy twisting very uneasily in his seat. He has been absent eight or ten days playing "hooky." He is so uneasy that the teacher says, "What is it, John?"

John, hesitatingly: I don't think that is right.

T. (Looking wonderingly over the class). "The class think it is right."

John, decidedly: But it isn't. (The comrades of John having had " 'sperience," now rally to his support, and nod approvingly.)

T. Why, John, we have settled that. All the class but you agreed to it before I wrote on the board. (Here there is much commotion in the class and signs of dissatisfaction with what the teacher has on the board.) John, what makes you think what we have on the board is wrong?

John (all the blood in his body showing in his face but with a tone of conviction): When I was out last week playing hooky with the boys, the *longer* I stayed with them, the *more* I wanted to stay.

T. (Somewhat crestfallen, to the others.) Do *you* agree with him? (Unanimous response.) Well, John, how do you think it should be? Teacher writes from John's dictation.

5. The *longer* a person stays in one of these classes the *more* he wants to stay in it.

T. Where are these classes found?

6. *These classes are found everywhere.*

T. Looking at the work on the board, can you tell what is the thought in the first column? On what are these classes based?

C. On what we know, or on our knowledge.

T. On what are the classes in the second column based?

C. On what we are, or our character.

Teacher writes knowledge and character over their respective columns and the two Scripture texts over those two words, without comment. The whole lesson on the board will stand as follows:

TWO CLASSIFICATIONS

"It shall be done away."	"Now abideth Faith, Hope, Love."
KNOWLEDGE	CHARACTER
1. Names: 1st, 2nd,——12th.	1. Names: Good ———Bad.
2. Made by the superintendent and teacher.	2. Made by the pupils.

3. Made from written examinations and class work.	3. Made from actions.
4. Made at once.	4. Made gradually, "by keepin' at it."
5. The *longer* a person stays in one of these classes the *less* he wants to stay in it.	5. The *longer* a person stays in one of these classes the *more* he wants to stay in it.
6. These classes are found in school only.	6. These classes are found everywhere.

With this lesson in mind, let us note just what changes have taken place in the organization of the school. "The body of people united" is the same. The definite well-known purpose has been changed from "getting knowledge" to "developing character" with knowledge as a by-product. The specific well-known duties of each part of the organization have undergone a complete change. No longer is the pupil *to be made*, but to make. He puts himself in the Good Class or in the Bad Class. No one can do that for him. His duty is no longer passivity but self-activity. The child invariably makes this mental resolution, "I will put myself in the Good Class."

The individual experience of thought and feeling induced by the mental and spiritual activities of the exercise are due to the fact that the lesson emphasizes the fact of moral character, awakens a sense of personal responsibility, stirs the sense of moral obligation, arouses a sense of personal safety or danger, all the stronger because of the improbability of change, and predisposes to desirable action.

The pupil is now ready for the next step, namely, the opportunity to express this new ideal of self-activity.

The Junior High School And The Drama

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WHEN we consider the ultimate significance of its objectives, we find that the Junior High School points in the direction of social betterment. The Junior High School movement, being a result of scientific investigation of the importance of the period of adolescence in our boys and girls, seeks to introduce scientific methods of teaching children at the most important formative period in their lives, thus laying foundations for an efficient and adaptable individual in every citizen of the United States. Accordingly, the institution which came into existence as a result of the movement, attempts, through proper selection of materials desirable for the peculiar nature of its pupils, to adapt its curriculum and its methods of instruction to its students in such a way as to bring about the acquisition by them of the knowledge, the ideals, the skill, and the habits which will work for ameliorating many of our social shortcomings.

No doubt, the Junior High School will achieve many of its objectives, and will raise our social standards. I do not believe, however, that it will satisfy to any marked extent the ever-present hunger for spiritual expression, which is at the root of much of our social discontent. To be sure, the Junior High School will produce an efficient citizen, machinelike in his functions, and mechanical in his habits of living. His chief difficulty, however, the lack of spiritual enrichment, will not be removed. This will be true because, bewildered by the rapid growth of commerce and industry, the sponsors of the Junior High School devoted most of their attention to the satisfaction of the material needs of the people, failing to realize the importance of one of the most fundamental of human institutions—the institution of art, particularly of the drama.

Five fundamental human institutions were given recognition in the formation of Junior High School curricula. These are; the home, the state, the church, the industry, and the school. The instincts which find their expression through these channels are: the instinct of race propagation or preservation, the instinct of gregariousness, the instinct of contrivance, and the instinct of spiritual aspiration. The last institution—the school—merely supplements the functions of the other four. As we can see, nothing has been done to recognize fully the importance of the institution of art—of the drama in particular—which is the channel through which the strong instinct of spiritual expression finds its way.

In the earlier times, both the instinct of spiritual aspiration and that of spiritual expression found their way through the church. With the separation of the two, however, the latter was gradually suppressed, except in the countries where art was regarded as one of the indispensable human institutions; to the group of which countries we, because of our late birth as a nation, do not happen to belong. Some of the advocates of the Junior High School reform did feel the importance of the drama, but their recognition of it was limited to a few remarks which, in practice, have resulted in the introduction of only a brief period of auditorium exercises in some of the Junior High Schools.

The purpose of this article is to show the importance of the drama, and to move for a more extensive recognition of it in the Junior High School curricula. To achieve this purpose, three definite questions must be fully dealt with: 1. What is the inherent value of the drama? 2. What is the relative importance and strength of the instinct of spiritual expression? 3. Is the period of adolescence a desirable time for training the dramatic instinct, and for directing it into beneficial channels?

In considering the first question, we need not go as far back in history as the period of the classical Greece. Nor need we go to the period of Shakespearean tragedy to recognize the value of the drama. We need go no farther than the great reconstruc-

tive period following the French Revolution, to realize the full importance of the drama in our daily life.

When the greatest thinkers of France faced the problem of stabilizing the social conditions of that country, one of the first human institutions to which they turned their attention was the drama. They came to realize that a national drama was one of the most elevating and unifying social forces, and, in their arguments for establishing a people's theatre, we can clearly see the reasons for ascribing such great importance to the drama. Thus, speaking in behalf of the drama Louis Sebastian Mercier said: "The first duty of a dramatic poet is to mould the morals and manners of the citizens. The theatre is the most potent and direct means of strengthening human reason, and enlightening the whole nation." Again, speaking of the theatre's functions, Marie-Joseph Chenier said: "The theatre is an agent of public education. . . . The theatre, so long effeminate and abject, will henceforward inspire only a respect of law, love of liberty, hatred of excess, and execration of tyrants." Nor was the importance of the drama over-estimated because of the immediate service it could render. Even before the Revolution, Diderot characterized the importance of the theatre in the following words: "Think of the power of that assemblage when you consider the influence of one man on another, and the immediate transmission of emotion in such crowds. He who cannot feel within him an emotion arising from the fact that he is one of the great assemblage must be vicious; his character has something solitary that I dislike."

The sentiments quoted above are not peculiar to the French alone. They are the sentiments of all the civilized nations of the world. So also many of our foremost thinkers see great value in the drama. I shall quote some of the opinions at a later point in this paper.

Despite the fact that drama is so important an institution, to most people the theatre means only a relaxation, a recess, a recreation. The main purpose of the theatre—that of producing an effect upon one's spirit—is either unknown or overlooked. The real end of a play is to produce some effect upon the specta-

tor. This something always lasts for a while. We usually have left in our minds a bit of human experience. Athough permeated with feeling during the play, it seems as though people preferred to think after it is over. It is not difficult to think about the play that one has seen or read, for the drama is more a personal than a theoretical matter. Consequently, people carry away with them important intellectual food from the theatre.

Everyone who goes to see plays is affected by them in one way or another. A feeling of interest or concern in what has passed on the stage is aroused in the individual. Many continue under the impression of the drama for a long time, and it becomes a vital topic of their conversation for days to come, resulting in the intercourse of their ideas with those of others. This exchange of ideas among human beings works for a closer understanding among them, and for greater social unification.

It is the contention of psychologists that the human mind is ever reaching out and searching for something concrete, tangible, and definite. These things an audience unconsciously receives in the theatre. The drama is presented in the theatre where human beings receive their daily impressions which, in time, go to make up their beliefs, their convictions, their likes and dislikes. These, in turn, become the vital motive forces of our social life. Surely we cannot afford to neglect an institution which is so influential in the shaping of our destinies!

By the general consent of mankind, or that part of it which cares for letters, tragedy is regarded as the highest and noblest dramatic form—a type of drama very conspicuous for its absolute non-existence in the United States. The presence of tragedy in any country has usually marked a period of highest attainment in moral and civic life of the country. Surely we are missing the many beneficial influences of tragedy in the United States! Let us see what some of these influences are. Our own Mr. Edward Everett Hale, Jr. has presented the benefits of tragedy very ably in his work entitled "Dramatists of To-Day." He writes:

"We generally acknowledge that tragedy is the great thing,

though we may not always be in the mood for it. It is commonly supposed that there is something especial about it which influences all men; that human nature is such as to be susceptible to that something, which appears in all sorts of forms, always different, but always having upon the souls of men some moving effect. Tragedy seems to depend largely upon the sense on our part of the insoluble mystery or strangeness in some action or bit of life that we are viewing. Not that everything that we do not understand is tragic. We must have something great, something of importance, and then, if the incongruity, the inconsistency be brought out strongly and poignantly, the thing is done. The more important the case, the wider the appeal, the more certain of success is tragedy.

Tragedy is a purge to moral nature, is the idea of Aristotle. It is an influence upon our moral nature, a purifying, strengthening, reviving influence. It does away with certain evils that annoy our daily life.

When we have put before us one of these poignant scenes, or situations, or moments, or figures in human life, where good and evil, strength and weakness are so inextricably mixed, where all that might, that should turn out so well, does turn out so ill, then we cannot comprehend intellectually, do not try to; we can simply receive the impression emotionally or spiritually, we cannot but be seized by a mixture of pity and awe. And that feeling is our feeling for the tragic. It leaves us calm and quieted. Things seem a little different. Everyday matters at which we were so hot, for the moment seem petty. We feel in a confused way that life is something fine, big and noble, and that we ourselves are not the only people of importance. It does not last, of course; we shall again be angered, ridiculous, blunderers, but for the time we are satisfied. We are willing to continue our lives in their silly individuality, feeling that we may confidently trust in a power whose detailed purposes have not been fully explained to us. What a difference from the "purifying" nature of our movies, vaudeville, or drama!

Not only is the drama valuable in and of itself, but there is

also present in every human being a strong dramatic instinct which craves for satisfaction. It was this instinct that produced the drama of ancient Greeks, and it is this instinct that drives millions of our people daily within the walls of our unwholesome playhouses. In our mad age of industrial development this important instinct has been and is being nourished on an improper food, thus depriving the individual of one of the most vital sources of his happiness. But it cannot remain abused forever; and it is the awakening of this instinct to the realization of the true state of things that causes a large share of the prevailing discontent and unrest in our society. It is the hunger of the soul for its proper food that disturbs the human beings living in our materialistic civilization.

In speaking of the dramatic instinct, Dr. G. Stanley Hall characterizes it in the following words: "More generically it is propensity to express the larger life of the race in the individual, and more specifically to act out or to see acted out the most manifold traits of our common humanity. Thus, no agency is more truly humanistic."Again, Dr. Elnora Curtis, in her work entitled "The Dramatic Instinct in Education," characterizes this instinct as follows: "The dramatic instinct is a prime force in civilization: the need to give vent to pent-up emotions, to express joy of living, put in material form the ideas that vex his spirit, has driven man to imitate, to create."

Nor need we go to the authorities on the subject to learn of the presence and about the importance of the dramatic instinct in every human being. We need only to look about ourselves, and see it at work in our communities. Has there been anything more marked in the United States than the recent growth of theatres? These are springing into existence daily, in answer to the demand for satisfying the dramatic instinct. And all in a period of the most serious depression in the history of our industry! Yet, the theatres will continue to be built, and never satisfy the hungry soul of the nation, because they do not offer the proper sustenance to the souls of the throngs that fill them daily. Unless there shall come into existence the proper kind of

drama, our theatres will continue to increase, to change from movies to vaudeville, from vaudeville to burlesque, from burlesque to empty buildings, and finally come to their end. In search of remedies for the growing dissatisfaction with the theatres of today, the managers will blindly try various ways and means, only to come to the realization that they cannot succeed without resorting to their time-honored methods of extensive advertising to force down the throats of their patrons the undesirable trash that could not be swallowed without sugarcoating.

The dramatic instinct is not a phenomenon of the aristocratic ages alone, as some of our overzealous democrats contend. Today it is more felt than ever before. It reaches nearly every home in our communities. A canvass was made of the theatres of Chicago one day, and it was found that one sixth of the entire population was in the theatres during that day. At this rate, we can see that nearly the whole city is reached by the theatres within one week.

Yet, what do the theatre-goers receive in the theatres? By far the greater number of them are fed on plays of the lowest quality, which food, in the long run, contributes to the building of their moral and intellectual character. Indeed our theatres are "educating" the public. The schools cannot even successfully counteract this "education," no matter how much they try it, and whatever their claims to success may be. The fact is that what is seen in the theatres is absorbed by the powerful dramatic instinct, and later becomes man's moral guide, standard for conduct, index to social activities, and an element in the character formation. This has always been true of the dramatic instinct, and will always remain so. Care must be taken, therefore, to see that the theatres offer the proper kind of drama. The drama which is presented to our audiences to-day has departed so far from its former high ideals that it is difficult to realize how intimate was its early relation to religion. It is only to the small academic audiences that the pure drama still offers its sustaining influence at rare intervals.

Many of our social reformers have come to realize that the con-

dition of the drama is deplorable. Accordingly, reforms for its improvement have been started here and there. Movements for community drama began; voluntary associations for the encouragement of good art came into being, and even censorship has been established. These reforms, however, are only feeble attempts to crush a formidable enemy. As for the censorship, it is very ineffective, for, as Kipling has pointed out in his poem "The American," we like to make many laws because we can effectively break them. No reform or censorship or any other surface remedy will help the situation. The trouble is too deep-seated to be removed through external treatment. All our reforms will remain ineffective in the struggle against perverted social morals and habits which rest upon a firm and lasting foundation. We must get at the disease through internal applications; we must cure the tree from its roots.

The question naturally arises: How can we make our drama educationally effective, and make it a force for social good? The straightforward answer to this question is: Our schools must realize that it is their duty to bring about the existence of a high quality drama in the United States; and the Junior High School is the proper place to begin the work. If the ministrations of the theatre on the side of good could but gain the upper hand, it is impossible to estimate all that could be accomplished in the field of moral and civic regeneration."

The schools should educate the people to create the demand for drama. So far they have failed on the job. How little they are educating the people to appreciate the beautiful and the artistic, the class of plays which appeal to most of our theatre-goers offers convincing proof. It is indeed true that our public schools do little to develop the dramatic and aesthetic sense, or prepare children to exercise discrimination between good drama and what is essentially coarse—between the artistic and low-toned. So long as the theatre forms one of the chief recreations of the people, and so long as it unnoticeably exercises such an enormous influence over their lives, how else, if not through the public schools, is the great body of our theatre-goers to be trained to proper standards?

The age of adolescence is the best time to begin the necessary training of the dramatic instinct. This instinct is more developed in children than in grown people. Especially it is active at this great formative period of the child's development. In speaking of the development of the dramatic instinct in children, Dr. G. Stanley Hall says: "The dramatic instinct has innumerable outcroppings in childhood and youth, and the present seems to be the proper psychological moment for its appreciation and utilization in education." As early as the kindergarten "they fly like birds, hop like frogs, go on all fours like quadrupeds, and mimic perhaps every person and vocation they know, and thus find enlargement and relief." Dr. Curtis, speaking of the same phenomenon in the child's life says: "This is the desire to feel what others are feeling, to act and get experience by proxy, to get enjoyment of borrowed pain, to put into practice the Aristotelian principle of Katharsis (purification). All this so true of man is still more true of the child and youth, alive with surplus energy, possessed by a craving for excitement, seeking always something new."

One of the evidences of the development of a strong dramatic instinct in children is found in the fact that they are the most numerous of our theatre-goers. This fact, however, indicates further that they are greatly exposed to the harmful influencs of our theatres. "The theatre is a force to be reckoned with in the life of children. They resort to all sorts of unlawful practices to procure money for the tickets, if they cannot obtain it from their parents. Many of them go in need and hunger, but they cannot miss their theatre attendance. Many of them resort even to the practice of begging, in order to satisfy their hunger for artistic enjoyment." It satisfies the child's natural curiosity, his craving for excitement, and his love of excursions into the world of imagination—phenomena which are especially manifest in an adolescent. The vividness of imagery, interest in mysticism, spirit of venturesomeness, religious aspiration, and craving for heroes are nothing more than the forceful undercurrents of the dramatic instinct in an adolescent. The child's

demand for the dramatic is the demand for the expression of personality, and for a chance to escape from its limitations; both natural and imposed; and this demand makes the adolescent seize upon the various materials that go to satisfy his craving.

Now it is the absence of recognition of the dramatic instinct in the public schools that causes the flocking of children to the movies. They seek here a passive gratification of their dramatic instinct. The influence of the movies becomes a powerful factor in the formation of their character, and usually works for their disadvantage. The types of plays presented just fit their exaggerated desires, and direct the instincts of the children into wrong channels.

It is commonly thought that the plays which suit the taste of children best are those which are detrimental to their development. "They like to see exciting movies, and the wrongdoer and the criminal become their heroes. The heroes seen in the movies are freely imitated at home. The effects of such imitations upon the character are very destructive." Judge W. W. Foster, of the General Sessions Court of New York, claims that portrayals of crime on the stage are dangerous to morals, and that they exercise "a hypnotic influence" upon the spectator. The same is claimed by Miss Jane Addams.

Has the Junior High School done anything to remedy the conditions described? Has it done anything in the direction of utilizing the important dramatic instinct for social betterment? To be sure, the advocates of this radical educational reform made enough clamour about "a satisfactory redirection" of the various instincts of the adolescent into proper channels. In reality, however, we find the entire curriculum of the Junior High School overloaded with subjects aiming at the satisfaction of our immediate materialistic needs. The important training in the drama has not been included in the curriculum even as one of the electives. The work is usually squeezed in somewhere in the English courses, and is left to the discretion of the individual teacher. No specifications as to the amount of time to be devoted to the subject, or the amount of work to be done are given. In the most progressive Junior High Schools only do we find a brief

period of auditorium exercises devoted to this vital branch of study.

"Statistics show that only about one fourth of the theatre-going children ever participated in acting either in school plays or elsewhere. Most of the teachers make no practice of having stories acted, or of giving school plays." The whole work is voluntary, and is usually done by the enthusiastic teachers only. Wherever it has been tried it has proved very successful. The trouble is, however, it isn't even tried enough. Even in the schools where plays are given, usually the best students in English are selected for them. The poorer ones, who really need the stimulating experience, are left without it. This has been true because time does not give the opportunity for benefitting the poorer students. The chief aim in the present school dramatics is the production of a finished performance. Nor are the poorer students benefitted by the existence of English clubs. These are usually limited to the best and talented students of the school.

In view of the foregoing discussion, it can be clearly seen that some measures must be taken to introduce more effective instruction in the drama in our Junior High Schools. I believe that the time has come for the educators to consider the institution of drama as an important human institution, and accord it a proper recognition in the formation of Junior High School curricula. The benefits of training the dramatic instinct should be extended to as many children as possible. For this purpose the subject must be made departmental. The schools must institute a department of drama. A school having about twenty-five teachers on its staff ought to have such a department. This will leave the schools in the smaller towns without the additional expense. Nevertheless, the smaller Junior High Schools should not neglect this important education, and should delegate it to special teachers in oratory and debating, and only in exceptional cases to the teachers of English. In such cases, regular programs of study in the drama should be worked out by the principals or superintendents, and special pay should be given for the time spent on drama.

Nothing definite can be said regarding the methods of instruction in the drama. These should be left to the experts for experimentation. In general, Browning's famous formula for obtaining knowledge can be used as a safe guide in the education of adolescents: "To KNOW, rather consists in opening out a way whence the imprisoned splendour may escape." This formula is especially applicable to the adolescent, for in his case "To know is to get away from self, and to be and act out other types of individuality. His emotional sentiment, his love of self-expression is strong, and he longs to see a show and take part in one—to imitate either consciously as a spectator, or unconsciously as an actor. The personages of myth, romance, story or drama are keenly appreciated by him, and actual representation of these is the most plausible way of satisfying his appreciation."

Additional time given to the Junior High School dramatics will not place the pupils at any disadvantage. At present they spend comparatively little time in school, and have much leisure time at their disposal. They will simply be retained in the wholesome atmosphere of the school for a longer period. One of the chief aims of the Junior High School is to teach a worthy use of leisure, and to train in the habits of proper recreation. Nothing can be more suitable for a worthy use of leisure and proper recreation for an adolescent than spending his time in dramatic activities. Such use of time will also result in satisfaction to one of his most annoying instincts. As a result, the youth will come to love his school, and it will no longer be a bore to him. He will be willing to extend his dramatic activities so as to include his evenings, and will thus be kept away from the harmful influence of the movies.

The following six principles to be used as guides in school dramatics are proposed by Dr. Curtis:

A. The school training of the dramatic instinct differs *in toto* from professional training. The aim of professional training is to perfect an *art*, that of the school is to develop the *individual*. The product is not the aim of the school dramatic training. The effort is, or should be, to give new conceptions and ideals; to

awaken eyes and ears to beauty; to cause the child to realize and express his individuality.

B. The form of gratification of the dramatic instinct must be suited to the individual need. This principle makes an enormous demand upon the time and sympathies of the teacher. It requires his knowledge of the pupil's life and the probable influence of his environment as well as of his temperament. It is a continuation of some of the admirable methods of the kindergarten, carried into higher grades.

C. The material at hand must be sifted. Even within those subjects that lend themselves more rapidly to dramatization, some material is unfit. Common sense, judgment, and strong regard for the moral elevation of the child will be our best guides here.

D. The practical value of the so-called unpractical must be realized. Our whole educational system has been tending of late more and more to fit the young to earn a good living, to recognize good sanitation, to judge good food, to prepare good meals, and to make good clothes. All this does not train the boys and girls to be good citizens. The juvenile courts are showing the faults in our system that 'pins its faith to what may be tabulated and scaled.' The emotional nature, the longing for self-expression are neither satisfied nor directed. The few 'unpractical cultural studies' that might replace the old sources of inspiration are now discarded or grudgingly allowed an obscure place in the curriculum. They need to be restored, that we may ground well the character of the child, soften his nature, energize him to noble ends. For this purpose nothing better than a study of noble drama.

E. The training must be continuous, not spasmodic. At each stage of the child's development a different appeal to the dramatic instinct is required. The play-acting that delights the child would be a torture to the self-conscious age. Here comes in appropriately training in criticism and technique, where the gratification is passive, but no time will be lost by the diversion of interest.

F. It must arouse and deepen the sense of moral values. The pupils will receive a sense of proportion and of values. They will learn to distinguish what is trifling from what is of real value; that virtue may co-exist either with wealth or rank or with the humblest conditions of life; and these are only of value in so far as they are a power for doing good; that even a desirable thing may be bought at too big a price. Only when it gives some understanding of the difference between what is fundamental and essential and the merely superficial, external, and accidental, will the training come fully to its own.

Several distinct benefits can be derived from a proper cultivation of the dramatic instinct in addition to those found in Dr. Curtis's principles. First, it will fulfill one of the five major objectives of the Junior High School; viz., "The continuation of the common, integrating education." This will come as a result of the contact the children will have with each other in the great, unifying, artistic work. Nothing can socialize or unify people more than co-operation in art. Art itself is a great unifying principle. Again, the cultivation of the dramatic instinct will have a telling effect upon at least five of the chief goals of the Junior High School education, which were recognized by the Reviewing Committee on the Reorganization of Secondary Education: 1. Health. 2. Worthy home membership. 3. Citizenship. 4. Worthy use of leisure. 5. Ethical character.

Dr. Curtis sees the following pedagogical benefits arising from utilization of the dramatic instinct in education: 1. It will serve as a means of impressing a lesson vividly, so that it is not easily forgotten. 2. It will teach children to appear at ease in public. 3. It will insure work on the part of the students because of the interest aroused. 4. It will afford a pleasing variety to the routine of school work. 5. It will bring teachers and pupils together into a closer fellowship.

It is high time to educate our communities to the realization of the importance of the drama in our lives. They should be made to understand that true education is worth the money put into it, and that the additional expenses in the department of drama will

be more than repaid by the increase in happiness of our people, resulting from the satisfaction of the neglected spiritual hunger. They must also be made to realize that the additional expenses will mean nothing in comparison with the savings effected in the corrective and penal institutions of society. These savings must result from elevating the morals of our future citizens.

Only with the presence of an efficiently functioning dramatic department can the Junior High School realize many of its objectives. Only under such conditions will it be able to work for social betterment, for which work it has been orginally designed. Through the training for a higher type of individuality the Junior High School will serve new demands for improvement upon certain of our institutions, and, among these, upon the abused and polluted institutions of low and cheap drama. Who can tell what may be the answer to such demands? Surely our social standards will be raised. And perhaps, in this field, this great republic of ours may restore to the world the noble, sustaining, chaste, and purifying form of real drama,—the tragedy.

The High School Mathematical Requirement

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THE rapid development of secondary education in the last decade has brought with it a number of perplexing problems. In the last thirty years the high school population has increased more than six hundred per cent. This gives what may be termed a quantitative problem. It also renders more important the scientific studies in curriculum-making. Hardly any phase of the curriculum has escaped critical examination. This paper is a plea for a more critical evaluation of the present practice, among others, of making Plane Geometry a universal requirement for graduation from high school. For after certain phases of organization and of discipline have been provided it is obvious that the value of the school is to be tested by what the school teaches and the improvement in conduct which such teaching promotes. In Kansas and in many other states Plane Geometry is specified by the State Board of Education as one of the essential offerings of a school which seeks to be accredited. Without in the least questioning the right of a central educational authority to impose uniform requirements it is pertinent to inquire as to just what principles of curriculum-making, just what individual needs or social demands are met by the present Plane Geometry specification.

It will be admitted at the outset that our present courses of study are the results of gradual evolution rather than of carefully prepared and adopted investigations. Evidence of this fact and of the chaotic conditions in the curricula is furnished in a recently published study by Professor J. H. Stout in *The Development of High School Curricula in the North Central States from* 1860-1918. This important monograph traces rise and fall of certain studies. During the period under consideration many subjects have been completely eliminated. Some of these changes resulted

from imperative changes in the social order produced by the Industrial Revolution and the accentuation of Commercialism. But other changes apparently have little justification of commendation. Some studies were simply put into the state of "innocuous desuetude" because students did not elect to take them. Ancient geography, mental and moral philosophy, logic, evidences of Christianity have been completely eliminated as separate courses. Greek has practically passed and Latin has been displaced to some extent. At the same time the range of studies has been broadened to include a wider range of practical and vocational subjects. Culture has not been neglected. English has on the whole increased in quantitative requirements. The subject matter in Civics and History has undergone a vast change. Science has been introduced to a greater degree. But at the same time the subject matter of mathematics has undergone little change.

This period, particularly the last decade, has witnessed the development of education and of the faculties of education. Reference might be made to Inglis, *The Principles of Secondary Education* and to Bobbitt, *The Curriculum,* and to Bonser, *The Elementary Curriculum,* as evidence that the present curriculum is now receiving critical examination from the point of view of the individual needs and of the requirements of democracy. But this literature is all relatively new. As Professor Caldwell in the January 1922 *Educational Review* remarks:

"In my own school days we never questioned the nature of completeness of the subjects we studied. In English Grammar, for example, we regarded the subject as 'just born that way.' A few years ago," however, he states, "a group of us began to make experiments with an introductory course in science. Instead of accepting the subjects as selected and organized by men who knew the sciences but did not know young people, we brought together a group of teachers who knew the sciences and also knew young people. . . . Hundreds of pages of mimeographed materials were prepared, and these sent to many schools for trial. After trial and correction, much further use and further correction, it finally seemed safe to put these into a book for still wider use."

Professor Caldwell's experiment illustrates the kind of painstaking study that is required if education is to really function. The courses in High School Mathematics should receive a similar treatment. The National Committee on Mathematical Requirements, after a half dozen years of inquiry is prepared to make a report. This summary report includes among other things A List of Propositions in Plane and Solid Geometry and General Principles of Mathematical Instruction. This report should receive wide and sympathetic consideration. The school people generally should know just what values are claimed for Plane Geometry which warrant its universal inclusion in the graduation program of a high school student. Some such study as that prepared by Professor G. M. Wilson on The Social Uses of Arithmetic, and published in the Yearbook of the National Society for the Study of Education, is to be welcomed concerning the practical utility of Plane Geometry. Anyhow, whatever values may be claimed or proved, our present knowledge of the subject would seem to warrant putting the course in competition with other courses. While all values claimed may be valid for all students it does not follow that all the values or any of them are valid for all students irrespective of ability or prospective career.

It has been the writer's experience that the present requirement in Geometry leads to one of two results. Either the teachers pass the student without insisting upon real knowledge of the subject or they do insist upon actual learning with the result that there are many "Flunkers" and "Repeaters." The first course is educationally immoral and insincere. A teacher may not believe that Geometry or other mathematics should be required and so would hesitate to discourage the student or retard his progress through the school system because he fails to make a passing grade. Habits of half learning thus acquired in Geometry may be carried over to other subjects and into later life. Nor can an abnormal number of failures be justified. Success, as Dr. Ayers pointed out ten years ago in his pioneer study, *Laggards in Our Public Schools*, is essential to every human being. Repetition of the course under the

same conditions is usually a spiritual and economic loss. This is no plea for soft pedagogy or catering to the whims of students. It is a plea that as our school population expands school administrators must insist on having clear and convincing reasons for making Plane Geometry a universal requirement. Instead of taking the course as valid for all ages, it is suggested that the same procedure as described by Professor Caldwell for science should now be adopted with respect to Geometry. No educator wants to leave undone anything which is socially or individually worth while and possible of attainment. But an increasing number have become skeptical about courses as essentials or fundamentals unless the proof is forthcoming to show that the given course is fundamental.

John Burroughs

He heard the confession of the pale and tear-stained grass,
A linnet touch, with broken wing, the mended window glass,
The sighing of a dependent, malformed birch.
He heard! His search
Was ever made to bring the darkness into light,
To crown the smallest life with interest, work and might—
No base affection soils
The soul of him who toils
In Nature's workshop, quaint yet always new—
In Nature's workshop—the Master-hand in view—
He was paid from an abundant purse
Whose coins no one can curse!

* * * *

And Spring was pencilling the trees
Along the foot-worn way,
Which found his cabin door ajar that April day.
An empty room! But there a hundred spirits spoke
From ledge, from roof, from wall, to revoke
A heavy thought. Ah, well! whose purpose true and high
Shall, love-tuned, be a gospel to the weak,
Its melody and grandeur cannot die!

MINNIE E. HAYS.

Relating Geography To Vocational Enlightenment

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SINCE the study of surface, climate, resources and industries of a country is valuable to us only as we learn how they affect the people of that country and of the world, we have been learning our geography by way of the occupations of the people of each country. We have divided the class into groups to represent the workers in the chief occupations of each country, for instance, farmers, lumbermen and fishermen in Canada; ranchers, farmers and miners in Australia, or tulip growers, dairymen, and tile manufacturers in Holland.

One group always represents the wholesale merchants or business men. Then one person is chosen from each group to form a Board of Trade or Finance Committee, whose duty it is to look into and solve, as well as possible, the problems and difficulties brought to them by the representatives of the different occupations.

Each group of workers thinks up its own problems, many of them based on articles from newspapers or magazines. One person takes the problem to the committee, whose members consult with him about it. They are free to consult encyclopedias, geographies, and magazines, or to call on the teachers if in doubt. When they have settled the difficulty, the representative reports to his group, and if they agree, the matter is settled and an agreement drawn up and signed; if they do not agree to the terms, further consulting is necessary.

Much of the work is done before and after school or at recess. The problems to be discussed are always stated to the class and the final report read in class. The teacher and the class then make suggestions and give the Finance Committee better ideas for the next time. Every member of the class serves on this committee at some time and also does his share in his own group.

This work has shown the pupils plainly the interdependence of people in the various occupations, countries, and sections of countries, one on another. They have seen how transportation companies depend on labor and fuel, while the farmers and miners must ship their goods if they are to prosper; that a blight on Australian or Canadian wheat affects the price of flour in Boston, that an early frost in Florida raises the price or oranges and that a strike in the Pennsylvania coal mines may so increase the price of coal that there is no money for their new clothes. It is borne in on their minds that we depend on the workers in China for tea, and that we depend largely on foreign potash fields for our fertilizer without which our crops suffer. They see that exporters depend on maufacturers and railroads; they, in turn, on miners and laborers, and all depend on farmers for food, and if they fail a country, as they did in Russia, starvation for the masses follows.

This work has also developed the idea that much less than formerly, is man controlled by his natural environment, but, on the contrary, that people can improve and control, to a large extent, the natural conditions of a country. They see that man's industry and knowledge of science have conquered many of those obstacles once thought insurmountable: for they know that the people of New Orleans now have ice in their refrigerators, the people of Montreal enjoy tropical fruit in winter; Belgian towns far inland in Africa boast electric lights and telephones; the old malarial swamps of Panama have been made so sanitary that the death rate there is perhaps the lowest in the world, while the deserts of southern California, by the aid of irrigation, have blossomed into a veritable fairyland. Surely these miracles testify to the work of the people of many climes, and show that there must be that interchange of ideas, of products and of workers between countries if the world is to progress.

These are a few of our many problems which have aided us in developing these ideas:

I. Brought by the Trappers of Canada:

"The Canadian law forbids the trapping of foxes and musk-

rats. As these skins are very valuable to us, will you help us?"

The Board had the law changed to read: "Muskrats and foxes may be trapped for two months only, in each year for six years, in which time a new breed will have sprung up. The law shall decide which months each year."

An agreement was drawn up to this effect and duly signed.

II. Brought by the Farmers of Canada:

"Our soil has become impoverished. The wholesalers complain that our wheat is poor. We sent for an expert to prove this. He says that the soil requires an expensive kind of fertilizer which we can not afford, taxed as we have been for the late war."

The committee considered the farmers' lands good security so provided the fertilizer.

An agreement was signed by each farmer to pay the Finance Committee $1250. on March 4, 1922, and the same amount six months later, in payment for the fertilizer.

III. Brought by Canadian Lumbermen:

"We work more hours a day and do harder work for less pay than men in other occupations. We strike unless we get a six hour day at $10.00 a day."

The lumber company said that they could not afford this and that an eight hour day was short enough. After three stormy sessions, they agreed on a six hour day at $1.25 an hour.

IV. Brought by Italian Importers:

"Our business is being greatly undermined by smugglers. Unless something is done very soon, we will be ruined."

The committee and government officials promptly doubled the coast guard and had a new seal cast, without the stamp of which, no goods could pass.

V. Brought by Spanish Railroad Company:

"We wish to build new roads to connect the various cities of Spain. Will you help us in getting the consent of the government and in procuring laborers?"

This took a great deal of time and thought, as many obstacles were met. Finally, however, they received the consent of the government for a 99-year franchis, providd at least one train a day (barring great storms) ran over each road. They imported ten thousand Italian laborers, after promising the Italian government that they should receive the same rights and wages as the Spanish laborers. This agreement was duly signed.

We endeavored not to outrage any laws in our many problems, but, of course, could not go into the fine points of law in each country.

We made many funny mistakes but learned by them, as when we thought that the miners of India should get $10.00 a day instead of the very little they do receive, and when we thought that fertilizer cost $5.00 a ton instead of many times as much.

We have learned that strikes cannot be settled merely by raising wages, that people cannot borrow money without security, that laws can be changed if enough voters wish it, that contracts have to be written, signed and witnessed to be binding, and that arbitration takes time.

We realize, of course, that all problems cannot be solved so easily in real life, but we do know now some of the problems of the workers in the various lands.

We have learned a great deal of geography and have had a fine time in the process; so we are going on.

The Rating of Principals and Superintendents

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DURING the last decade, and more especially during the few years since the war, there has been a marked advance in the matter of the rating of teachers. From the formless "general impression" method we have passed on into various stages of analysis and weighting of scores for the various desirable qualities. It is now possible for a teacher to be rated in a manner which is reasonably free from any taint of bias, and which is almost wholly free from bias due to the personal or professional likes and dislikes of any one person.

Not least among the qualities expected in a good teacher are "loyalty" and "willingness to co-operate." It is fitting that this should be the case. In the rating of the teacher, however, there is little allowance made, in estimating these qualities, for the extent to which the principal and the superintendent allow these qualities to function.

In this democratic age, it does not seem at all unreasonble, therefore, to make the need to secure functioning of loyalty and willingness to co-operate the starting-point for a rating of principals and superintendents by the teachers who work under them. It is quite in accordance with the democracy of this age that the superior officer should not only receive, but actually encourage such ratings of himself and his work, if only to enable him to keep in touch with professional opinion.

The intelligent superintendent or principal will gain greatly in prestige—and thus in power over his subordinates—by securing ratings of himself by as large, and as varied as possible a group, of his teachers and by acting upon the suggestion inherent in the

criticisms thus made. It may indeed be said here that the sharp criticism of the "school grouch," although often strongly biassed, is the most valuable pointer towards more efficient work that the principal and the superintendent can have. The efficient superintendent or principal must have a loyal group of teachers under him, and one willing to co-operate; and unless he evidences full willingness to co-operate and make it possible for them to be loyal, he cannot be fully efficient. Ninety-nine school executives out of a hundred certainly want to do this; perhaps fifty out of the hundred are able to know what they need to do in order to accomplish this. A candid rating-system, as detailed as the teacher-rating systems now evolved, would supply this need.

With a view to stimulating thought on the matter, I propose the following scheme and form for rating of principals and superintendents by teachers.

At the end of a term or a school year, each teacher is requested to hand in to the secretary of the school board or other clerical official, the blank below, but without signing his name to it. This I suggest in order to make it possible for even the timid freshman teacher under a domineering principal to express freely his judgment. The judgment of the newcomer into the profession, the system, or the particular school, is often valuable as being the least vitiated by custom or habit. The reaction of the freshman of the profession, coming out with the ideals of normal school or university school of education still fresh and functional, is of much greater value than the inexperience of the person would indicate: it represents as nearly as possible the pure professional spirit without concession to evils unavoidable in practice.

The secretary is of course expected to tabulate the results and turn them in to the superintendent or principal himself in that form: at the same time they should be presented to the board of education and, in the case of principals, to the superintendent.

All parties are now in possession of the facts, and it only remains for the common-sense of those involved to seek remedies for weaknesses shown. A little gentle urging from the board of education

upon either superintendent or principal will in most cases result in a decided improvement in the weaknesses by the time the next rating is made.

I advocate the rating being made at the end of a term or a school year mainly because the chance is at hand to make any necessary changes in the methods of the principal or superintendent, either in the next term or in the next school year. Moreover, if the rating is taken at the end of the school year, it indicates to the official what work he can with most advantage pursue at a summer school. The subjective judgment of even the best principal may be badly at fault in this. I am, for example, acquainted with a former vice-principal who thought he needed work in methods of discipline, but who found that a course in systematic supervision and one on mental tests, by giving him the data necessary, enabled him to improve his work in the very faults that had most discouraged him. Undoubtedly a rating by the teachers of his school would have shown that he was weak in gauging the mental powers of pupils and in understanding his supervisory function as vice-principal.

The following is my suggestion of a form on which the teacher can effectively rate his principal or superintendent.

Name of Person Rated .....

Official Position of Person Rated .....

Professional and academic training of person making the rating .....

Teaching experience (time and variety) of person making the rating .....

Date .....

Qualities.	(*Write your ratings to the right of given figures.*) Per Cent if Completely Satisfactory.
1. Organizing Power:	
A. Of routine affecting pupils directly:	
a. Registration of attendance, marks, etc.	4
b. Supplying of materials, books etc.	2

c. Distribution into classes 4
d. Arrangement of satisfactory timetables 3

B. Of routine affecting teachers first:

a. Prompt and effective supplying of physical needs:

1. Necessary repairs and upkeep of building and equipment 3
2. Previson to secure supplies in time for their needs 3
3. Securing additional equipment as needed and if possible before teacher notes urgently the need 3

b. Attention to teacher's requests for:

1. Discipline 5

Total for organizing power — 27

2. Power to co-operate with staff:

A Ability to secure from staff acceptance of suggestions (not force to *impose* ideas upon staff) 5

B. Readiness to accept suggestions from staff or individual members 5

C. Ability shown in upholding decisions of staff or of individuals:

a. Upholding authority of teachers over pupils 3
b. Preventing outside pressure from political or social sources from interfering with authority or influence of teachers 3

D. Ability to act thoroughly in accordance with any and all decisions of majority of staff (e. g., in spite of personal likings, to refuse readmission to a pupil whom many of the staff consider harmful to school) 5

E. Ability to secure from higher authorities changes desired by staff 3

Total for co-operating power — 24

3. Descisiveness:
   - A. Ability to decide definitely on matters under first two groups 4
   - B. Ability to decide reasonably quickly on these 3
   - C. Ability to carry out decision:
     - a. Effectiveness of carrying out 4
     - b. Choice of means to carry out decisions with least friction and trouble 4

   Total for decisiveness — 15

4. Professional attitude:
   - A. Maintaining prestige of school and profession
     - a. Exerting directly or through the staff influence on local civic life 6
     - b. Non-interference with personal life of teachers in so far as it does not work harm to their professional work 4
     - c. Efforts to secure better financial rewards for staff 4
     - d. Efforts to make staff professionally better 4

   Total for professional attitude — 18

5. Micellaneous activities:
   - A. Work done in securing necessary publicity for school 5
   - B. Keeping school closely adjusted to community needs 5
   - C. Work as supervisor 6

   Total miscellaneous — 16

Total rating in per cent ——

Latin As An Aid To The Study Of English

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WE rightly admire the man who can think and talk straight. Straight from the shoulder talking is usually combined with the power of linguistic analysis or what we commonly call grammar. It must be admitted at the beginning that grammar is no child's game and that the young learn language most easily through imitation. But, as it happens that the imitative faculty makes no distinction between bad and good, it is well at the proper time to have a good guide in the criticism of one's speech. Here lies the linguistic value of the study of grammar, although a great deal may be said of its usefulness in developing the reasoning powers. It is the common experience of those who have studied both Latin and English grammar, that they have realized far better training in linguistic criticism from the Latin. As a matter of fact, the pupil well grounded in Latin grammar never has any difficulty with English. One of the surest roads to grammar, I would say, and thence to effective critical analysis of our own speech, is the study of Latin.

One cannot use a dictionary intelligently without some knowledge of Latin. The spelling and meaning of hundreds of English words in our daily reading are an open book to the boy who knows his Latin. Hundreds of technical terms that meet the student of science on every side give up their secrets easily to him who has a Latin key. Daily every good Latin teacher points out numerous roots that give us words, thereby enlarging by leaps and bounds the students' vocabularies. With a knowledge of these roots, the pupils' daily reading will add hosts of kindred words. Besides this very practical service, there is a unique pleasure in being able

to know the personal history of Latin derivatives. *Salary*, for example, is *salt money*; *appreciation* is *value* or *price giving*; *courage* is *strong-heartedness*, and so on. To know the Latin word *claudere* (*clausum, to shut*) is to have the key to *exclude, inclose, include, seclude, cloister, preclude, reclusion, clause, disclose,* and a great many other English words. Even one who cares nothing for the flavor of personality and kinship in words will appreciate the aid of Latin in spelling and defining English words derived from Latin.

How does this help English? Thinking and talking are largely dependent on words and the larger the number of words at our disposal and the greater the accuracy with which we can employ them, the greater our power to talk and write effectively.

Another aid to the English student in the Latin class is found in his daily drill in translation. Few other exercises can surpass translation in its power to develop accuracy in the students' use of English diction. Of course, the quite common habit of translating Latin word for word is on a par with the bad habit, in any class, of using incorrect speech. But if the translation is made into idiomatic English, sentences that stand alone, phrases that have the bloom of freshness upon them, the student will get one of the most valuable exercises in composition. College teachers of English often make use of translation because it gives excellent drill in the choice of effective diction and in the weighing of different phrasings of the same idea.

But, as I take it, Latin aims not only to give linguistic training but also to open up for students a window toward the rich fields of Latin culture. Perhaps the information and inspiration gained here would not contribute greatly to success in cobbling or feeding cattle or in most ways of earning bread, but it will contribute bountifully to that manifold interest in life and human beings usually called culture. As democracy broadens down and education in high schools becomes more nearly universal, our ideals of education will widen so as to include more than training for the arduous duties of making a living. It is quite conceivable that

Latin and English literature will find a secure place in the schedule of many students when educational reformers regard the benefits of general reading and study as a possibility for all classes of society. It is not too much to say that the student of English literature will have his appreciation of our own writers doubled if he has a thorough acquaintance with Greek and Roman mythology, Roman history and customs, and Roman art and literature.

No radical schedule maker would leave out of his so-called scientific curriculum the theory of physical evolution; and yet many would omit Latin classics of an age from which many of our customs, laws, and literary forms have an evolution that can be established without a missing link. Burke drew a great deal of his forensic inspiration from Cicero; Spenser and Milton found in Theocritus models for their pastoral poems; Pope imitated the odes of Horace; and nearly all of our dramatists found subjects and form in the plays of Seneca and Plautus. The common sense and ingenuity of Cæsar in his Gallic campaigns, Cicero's fiery denunciation of Cataline, Virgil's glorification of Rome, or of "arms and man," Ovid's marvellous adventures of gods and heroes will always find response when properly presented, because of their passionate humanity. Just as passing through a museum of Etruscan art, or of sculptured forms of the ancient gods, or as visiting the ruined monuments of ancient civilization throws new light on the life of the human past, so the study of Latin literature gathers into one beam the various colored lights of history, of art and architecture, of myth and story, and of the common experience of mankind. Without this background of culture, the reader can not fully enjoy even so popular a poet as Tennyson. With it he will find greater values in nearly all others.

English literary study apart from the learning of the facts of literary art and literary history, is a study in the appreciation of effective expression and of the varied experience of human life. If a student enjoys the music and the enthusiastic patriotism of Virgil, if he is touched by the scorching epithet of Cicero, if he visualizes the exploits and senses the ingenuity of Cæsar, or if he tastes

the passionate life of ancient Rome and finds some precision and beauty in Latin word and phrase, he has enlarged his capacity and increased his taste for the good things in English literature. Since familiarity with the best writers sets a high ideal of literary values and since only the more important Latin writers are ever studied in the high school, students should in the Latin class find considerable aid in formulating their critical standards. The qualities of literature are the same in all languages and therefore whatever literary taste is acquired in studying a foreign or ancient language is valuable in the study of our own writers. I do not say that one cannot enjoy English literature without acquaintance with Latin, but a knowledge of Latin is of incalculable value to one who wishes to understand not only our literary forms, which are often inheritances from Latin, but also the content in which Latin ideas, idioms, and allusions are inextricably mingled.

Suppose we take no account of the literary taste thus formed, of this rich heritage of fact and fancy, of the opening of this new window of culture, but consider simply the training the student may get in making inferences, in clear, original thinking. The circumstances of Dido's death may call for more investigation into the social life of Carthage and Rome; the participation of each of the classes of Roman people in the government as revealed in Cicero's orations may suggest reasons for the failure of the Roman Republic; conclusions will likely be drawn from the similarity of Latin myths to Biblical and other stories and legends. Such intelligent inquiry, certain to be stressed by the good Latin teacher, develops the student's powers of organizing ideas and of reasoning and starts him out upon the road to investigation, to thinking for himself. It is necessary to repeat that the material in which he is making research, is the life, the language, and the art of a race and a culture which contributes many of the best elements of modern civilization. Latin was once the universal language; Latin culture is today a bond of sympathy between the educated of all nations. If properly done, the study of Latin in the high school will be wasted time for no one; but will develop just those

habits of thinking and research which the student in any calling in life will need.

I do not say that everybody should study Latin. It certainly is not needed in the making of most livings; but it joins hands with English in training students in effective speech power and in cultivating the appreciation of the "best that has been said and done in the world." It forms the habits of self-correction by showing how to analyze speech. It gives the key to hundreds of Latin words in our language, their meaning and spelling. It calls linguistic ingenuity into action by compelling the translator to search for effective English equivalents for Latin phrases and idioms. It gives the student a standard by which he can value and enjoy other literature that may be read. It trains him to organize details, make comparisons and inferences, and thus fits him for more successful study and observation when he goes to college or out into the business world.

Spring

Seas of green, the pastures lie,
Ocean blue, the boundless sky,
Buds unfolding, birds and flowers,
Beautiful this world of ours.

This, the message Nature brings,
This, the song the robin sings:
"Youth undying,
Time defying"—
Out of Death eternal springs.

D. H. VERDER.

Classification and Promotion of Pupils

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MUCH attention has been paid to the problem of grading and promotion of pupils during the last few years. The chief basis of classification has grown out of the grading system which has depended upon the chronological age as its basis. The time of entrance upon school work, promotion and graduation have been based fundamentally on chronological age. The age basis, however, has proved inadequate because of the intellectual inequality, or the differences in intellectual ability of pupils of the same age. Many attempts have been made to adapt instruction to inequality of pupils within each age group. The Batavia plan attempted to do away with retardation by means of individual help and assistance. This and all similar schemes do not permit a necessary change of the curriculum in adaptation to the ability of the individual. No allowances are made for variation in speed with which pupils may master the curriculum.

At the present time there are two general methods, with several variations, of classifying and promoting pupils. One plan breaks up age levels by allowing individuals or groups to advance more rapidly or slowly with or without a change in the character of the work pursued by the different groups. There are two types of this method being proposed at the present time. One plan requires a very large elementary school where there are between twenty-eight and thirty-two rooms. Children are promoted three or four times a year. For instance there are five first grades, the first one covering the first two months work, the second one covering the third and fourth months work, the third one covering the fifth and sixth months work, etc. Under this plan children are promoted whenever they are capable of doing the advanced work.

Another type of this first method is in a system where pupils who have completed grade six in June may be promoted to grade eight in September if (1) mental age September 1st is fourteen years, three months and they are in the upper sixty-nine per cent of the class in the June Tests, (2) if mental age is thirteen years, nine months to fourteen years, two months, and they are in the upper thirty-one per cent of the class, (3) if mental age is thirteen years, three months to thirteen years, eight months and they are in the upper seven per cent of the class. Grades three, four, five, are treated similarly. Brighter pupils who enter grade one in February complete grade one and two in a year and a half. The duller ones spend a year and one-half in grade one.

Skipping a grade always calls for an unusual amount of readjustment on the part of the pupil and at best is only a make-shift. *The system of grading should be so organized that pupils do not get behind the grade they should be in.* This result is brought about by the second type of classification. This plan divides pupils into ability groups at different age levels. In some places these groups follow the same general curriculum but pursue the work with a different degree of thoroughness or detail. A variation from this plan and the one the writer considers to be the best is where we have a different curriculum for each group. This provides all the advantages and none of the disadvantages of skipping a grade. In one system the following plan is advocated: An eight year course for pupils whose Intelligence Quotient is ninety-three to one hundred-seven (the average pupil), a nine-year course, less academic and more manual work, for pupils whose I. Q. is seventy-eight to niney-two, a seven year course for pupils whose I. Q. is one hundred eight to one hundred twenty-two.

Unless subject-matter is adapted to the mental ability or learning capacity of pupils it can have very little educative value for them. If classes are not grouped according to their mental ability it is practically impossible to present subject-matter in such a way that the majority of the class may grasp it. If the school is large enough there can be found three and perhaps four distinct groups of pupils.

Otis describes three types. First, there are those to whom the conduct of the recitation seems fairly well adapted. They give good attention and learn moderately well. Second, there are the pupils who do not seem to be able to keep up with the discussion; when questioned they show difficulty in grasping the fundamental points of the lesson. Such pupils, indeed, may have "passed" in the work of the previous grade. Very likely they show lack of interest because of lack of understanding, and often give up trying to follow. They then either fall into a sort of dreamy state or listen hopelessly while the discussion passes entirely over their heads. Subsequent individual instruction is often necessary to enable them to continue with the subject. Third, there are the pupils who understand the teacher's first explanations. Often they are not given an immediate opportunity of self-expression, but are compelled to listen quietly while a second or third detailed explanation is given for the benefit of the less intelligent pupils. These pupils then either sit in a state of greater or less boredom or cast about for some mischief in which to expend their surplus energies.

It is becoming a well-recognized fact that a pupil who falls into the first group in one subject tends to fall into the same group in all subjects, and that the same is true of pupils falling into the second or third groups. There may be, here and there, marked exceptions to this rule, but it is true in general. One is naturally led to the conclusion, therefore, that the pupils of the second type mentioned simply lack the general mental capacity to assimilate knowledge as rapidly as the other pupils, though their having passed the grade below would seem to indicate that if given sufficient time they could understand the subjects under discussion, at least fairly well. One is led to conclude also that the pupils of the third type mentioned possess a degree of native mental ability which enables them to acquire knowledge more rapidly than do their fellows.

This being the case, if it is possible to teach the "bright" pupils separately, so that they might progress as rapidly and to as great a degree of achievement as their capabilities would per-

mit, then a great injustice is done them by holding them to the lockstep of the middle group. It is to these exceptional children that the nation must look for the creative genius and leadership by means of which society may evolve a greater civilization. Similarly, if the "dull" pupils could be taught separately at a slower rate of progress, which would permit them to keep up with the discussions or activities, take an interest in the subjects, and learn all that their capabilities permitted, then, similarly, a great injustice is done these pupils by permittting them to more than waste their time in dragging through what is to them unintelligible discussions and to acquire the "habit of failure." The almost inevitable outcome of such maladjustment is the premature quitting of school and the consequent misfortune of a half-finished education accompanied by a feeling of malevolence toward the school and society.

There are five factors which should be taken into consideration when classifying pupils: the educational tests, intelligent tests, school records, teachers' judgment, and physical tests. Whether an individual is working up to his capacity or not will be determined by the correlation between the educational test and the mental test. This result is known as the accomplishment quotient. The educational tests and mental tests are perhaps the most reliable means of classifying pupils but they should never be considered alone without taking into consideration school records, teachers' judgment, and physical tests. It is not necessary to discuss the advantages of educational and mental tests but it is well to write briefly of a few of their disadvantages. The norms or standards used in these tests must be studied very carefully in arriving at results. We should know whether they are standards for the Spring or Fall and just the type of group from which these standards were made. For instance, it is unfair to compare the results of rural school children and city school children on the basis of educational tests when we use standards which are derived from city school groups. We should also know the amount of retardation in the group from which standards are derived. In our elementary schools where our amount

of acceleration is unusually high, eighteen and six-tenths per cent, and retardation is unusually low, seventeen and five-tenths per cent,—we find that in a large number of the educational tests we fall just a little below the standard or norm. This does not mean that we are below but it simply means that these standards or norms were derived from groups which had a larger per cent of retardation. Another illustration of a further difficulty in handling educational and mental tests is the problem of the chronological age of the pupil. Unless we have the exact chronological age of the pupil the test is not fair. Most pupils do not know how old they are. Just recently in our elementary school, children were asked to state, on an intelligent test, their age. These statements were compared with their ages on the record cards in the office and then these children were asked again their ages and we find in several cases three different ages for the same pupil. In a number of cases the differences were a year and over.

Intelligence tests are largely academic in scope and based on school success. They detect the academic qualities of pupils which are of great importance for success in the ordinary school curriculum, and they fairly measure abstract intelligence. Thorndike tells us there are three types of intelligence, abstract, social, and mechanical, and I believe the school should make provision for each of these types. At the present time we are only measuring the abstract intelligence. An individual may have a low I. Q. and still be a success in life. Mechanical intelligence may be of quite as general importance as that required to score high in abstract intelligence tests. Especially is this true in view of the fact that the present environment is so largely permeated with the fruits of mechanical genius and applied science. It is not necessary to speak of the necessity of training social intelligence.

There is a strong tendency to attach a stigma to pupils scoring low in an intelligence test. We emphasize too much the abstract intelligence, especially when we find that such a small percent of our pupil population have this abstract intelligence to any large degree. Instead of saying we emphasize too much, I should say that we do not emphasize enough the other types of intelligence.

Classifying pupils in terms of their ability for different types of intelligence will no doubt solve many of our present problems of classification and promotion.

Terman quotes the mental age necessary to do work in the freshman year at fourteen years six months to fifteen years five months. Are our high school standards too high, are they too narrow, are they too far removed from the kinds of mental capacity of pupils? Instead of simply dismissing our apparently stupid pupils as low in general intelligence and dumping them in some convenient class we should discover what other kinds of intelligence they possess and educate them accordingly.

School records should be taken into consideration in classifying pupils, as we find a fairly close correlation between pupils' relative standard in one school or grading and their relative standing in the succeeding school or grade. Clements found in dividing pupils in the elementary school into three groups according to their average standing, seventy-five percent of those in the upper and lower thirds remained on the same side of the median in high school. Dearborn found fifty percent of the pupils in the highest; and the lowest fourth in their high school remained in the corresponding fourth in their first year in college.

Teachers' judgment should also play a part in classifying pupils. Especially in determining their social intelligence and moral character. Teachers' judgments are valuable in determining such qualities as energy, persistency, regularity of attendance, and school attitude. These are all very necessary qualities to be taken into consideration when promoting and classifying pupils. Quite frequently we find a difference between teachers' judgment of the same pupils. Such variation may indicate the difference in reaction of pupils to different teachers and may be an important part of our information.

Physical tests are very valuable in determining the physiological and social age of an individual. The study of the pupils health and physical strength are very desirable additions to other types of examination. We do not as yet have an accurate method for diagnosing physical age but such facts as height, weight, rate

of growth, dentition, and pubertal signs serve as very useful criteria. The level of social development as indicated by physiological age serves as one basis for classification.

If our interests were simply in making a rough classification and of the achievment of pupils we might regard the intelligence tests as being entirely satisfactory. There is an important reason why we should use these other methods. These other methods give us a composite measure and the intelligence tests a somewhat more narrowly defined measure. By a combination we are able to make an analysis of the pupils' ability which could not be otherwise made.

My Caravansary

Patient pines have made the bed
Where tonight I lay my head;
Long ages they've prepared for me
This od'rous caravansary.

On either side their somber height
Pushes through the shimm'ry night:
Now they guard me as I lie—
Spears of black 'gainst starry sky.

And just below, so very near,
Wondrous music I may hear,
Of mountain waters falling far
Toward the vale where people are.

Scent of pine, bright stars above,
The measured breath of one I love;
God seems very near to be
In this His caravansary.

EFFIE F. KNOWLTON.

American Notes—Editorial

A National Council for the Social Studies completed its organization in Chicago on February 25th. Its purpose is to lay the foundations for training democratic citizens, and its sponsors believe that such training can result only from a carefully developed and adequately supported system of teaching in the elementary and secondary schools. Its plan looks to promoting cooperation among those who are responsible for such training, including at least the university departments which contribute knowledge of facts and principles to civic education, and the leading groups of educational leaders, such as principals, superintendents and professors of education, who develop the methods of handling these facts.

An advisory board was set up composed of representatives of (1) the five associations of scholars most nearly related to the purpose of the National Council, historians, economists, political scientists, sociologists, and geographers; (2) the national organizations of educational investigators and administrators, elementary and high school principals, teachers of education, normal school principals, and superintendents; and (3) regionary associations of teachers of history and civics. The function of this advisory board is to bring into the National Council the points of view of the organizations represented by its members, and to insure a development of the social studies which will be in harmony with the best educational thought, as well as based on the best present practice.

The following officers were elected for the year 1922-1923: L. C. Marshall, professor of economics in the University of Chicago, President; Henry Johnson, professor of history in Teachers College, Vice-President; Edgar Dawson, professor of government in Hunter College, Secretary-Treasurer; E. U. Rugg, Lincoln School, New York, Assistant Secretary. An executive committee, charged with the general direction of the policies of the association, will consist of the officers and the following elected members: C. A. Coulomb, District Superintendent, Philadelphia; W. H. Hathaway, Riverside High School, Milwaukee; Bessie L. Pierce, Iowa University High School.

The first task the National Council is undertaking is the preparation of a Finding List of those experiments or undertakings in the teaching of the social studies which now give promise of being useful. This list will contain such exposition of the character and aims of these experiments as to make it possible for those working along parallel lines to discover each other and to co-operate more fully than would otherwise be probable. This expository material will have

another purpose,—that of indicating outstanding differences of opinion and program, in order that these differences may be systematically stated for purposes of analysis and discussion.

To aid in the discovery and assessment of these experiments, the National Council has in preparation a list of *Key Men and Women* who will be appointed in the various states to represent the National Council in its efforts to collect useful information and then to give currency to it. While this organization seems to represent all the elements out of which the best development of social studies must proceed, the most useful work will be done only with the co-operation of teachers and investigators in all parts of the country, to the end that lost motion and useless repetition may be eliminated and that mutually strengthening experiments may be pressed forward.

Persons who are interested in the wholesome development of the social studies, whether teachers or others, and if teachers, whether teachers of the social subjects or of some other subject, are urged to communicate with the secretary of the National Council, Edgar Dawson, 671 Park Avenue, New York City.

The selection of teachers for the grades is one of the most serious and delicate responsibilities of the superintendent. The grade teacher and the pupil's mother usually affect the attitude and spirit of the child most strongly and give him a mind-set for or against school and study. A given child either likes school; or is indifferent to it; or hates it. The child who likes school is generally the one who has a good teacher, is at least fairly good in his studies, and is fairly well treated by his fellow pupils. About the indifferent pupil we do not seriously worry. But when a child hates school something is wrong with the child or the school. There is somewhere a specific cause for his state of mind, and in the interests of all parties concerned it should be discovered. This cause is practically sure to be found in either (1) a self-consciousness (bashfulness) on the part of the child, which, to many a sensitive child is the source of real and constant suffering, but which is not really very serious, as it will wear away after a time; or (2) a state of backwardness in his studies, resulting oftentimes from interruptions caused by sickness or other breaks in his earlier school work, or, rarely, by some physical or mental defect which should be discovered and remedied as soon as possible; or (3) in a well-founded or imaginary dislike to his teacher.

Now, in this last case a serious effort should be made to find out whether such a dislike is well-founded or imaginary. This effort

should be made by the superintendent or the principal, or both, and also by the parent. Attention should be given to the attitude of the other pupils in this room. Is the one case which is being studied the only one, or are many or all the pupils in this room out of harmony with this teacher? Are there evidences of a general lack of co-operation between teacher and pupils? How does the behavior of these pupils toward other teachers and other school functions compare with their conduct in this teacher's presence? What do they say to each other and to their parents about this teacher? What does the teacher say, herself, about her work with her pupils? Does she enjoy her work and feel that it is going well and successfully? What does she feel to be the matter with the given case under observation?

Sometimes, in such an investigation, it will be found that the given child's case is only one of many in the same room. Then, if possible, the teacher should be transferred to another grade or room and the result watched carefully. If the same results appear under the new environment and cannot be overcome, a change should be made by this teacher, voluntarily or otherwise, in the interests of the pupils of this school. The school exists for the sake of the children,—not for the sake of giving a job to one who wishes to be a teacher but who, for some hidden and obscure reason, perhaps, will never be able to make a successful one. The children have to remain, and they must be educated. The given teacher can find work elsewhere, and may be psychologically and practically a fit in some other place.

Of course the greatest care and patience must be used in such a case. The principal and the superintendent must exhaust all resources before taking the extreme action of discharging the teacher. The source of the difficulty may be wholly temperamental, and the unsuccessful teacher may be a person well qualified for a high order of success in something else besides teaching. We know of a case where a trained nurse found herself wholly misplaced in nursing. Some subtle "atmosphere" unrealized by herself and unexplainable by those whom she attended, made her *non persona grata* to patient after patient, until at last the hospital authorities had to advise her to give up nursing and seek another profession; which she did, and was successful.

The problem discussed in this paragraph is one that now and then must be faced by the school authorities. Its difficulty does not justify its evasion.

Book Reviews

So many books are sent to this department of EDUCATION that it is impossible to review them all. Naturally we feel under obligation to give preference to the books of those publishing houses which more or less frequently use our advertising pages. Outside of the limitations thus set, we shall usually be able and glad to mention by title, authors, and publishers, such books as are sent to us for this purpose. More elaborate notices will necessarily be conditional upon our convenience and the character of the books themselves.

A DICTIONARY OF CLASSIFIED QUOTATIONS. By W. Gurney Benham. Thomas Y. Crowell Company. Price $5.00.

This is the most extensive book of quotation we remember ever to have seen. The book is 8vo, cloth, 650 pages and is admirably classified for ready reference. It includes the best and most useful of old familiar quotations and also contains thousands of new ones. Every writer and every speaker should have this book upon his study table. It is a fine thing to say a thing well, originally; it is equally well, and sometimes even better, to back up what one says well by the quotation of the saying of it by another or by several others, especially when the quotations are from noted thinkers. The well expressed thoughts of others are a great stimulus to correct thinking and graceful expression,—than which nothing is more valuable in whatever walk of life ours may be. Teachers, preachers, politicians, business men, the large and steadily enlarging classes of women who are coming to the fore so rapidly of late as participants in all sorts of public meetings would do well to place this book upon their library table and frequently turn to it, not only to quote what it will give them in the words of others, but as well to get inspiration for correct thinking and graceful expression for themselves. Contact with deep thinking and forceful speech begets the same in others. As another has said of this book: "One may dig at random and always come up with hands full of sparkling gems of thought."

BUSINESS ENGLISH. A Practice Book. By Rose Buhlig. D. C. Heath and Company.

This is a revised and enlarged edition of a well known standard book on this important subject.

THE MENTOR PLAN OF HOME BUDGETS. The Mentor Company. Price $1.00.

A practical accounting book for individual expenses; encourages thrift;

MAN, THE ANIMAL. By Dr. William Martin Smallwood. Macmillan Company. Price $2.50.

This book contains such scientific information, fully up to date, as teachers, preachers, nurses, social workers and parents should have in order to deal properly with those who are more or less under their guidance and care. The book is up-to-date and scientific, as well as practical.

A HISTORY OF ROME TO A. D. 565. By Arthur E. R. Boak, Ph.D., Professor of Ancient History in the University of Michigan. The Macmillan Company.

A scholarly and practical textbook of Roman life and literature for introductory college courses. The black-face type used in the paragraph headings throughout the book are of value in memorizing and for reference. The book is written by a thorough student and lover of the great peoples of historic Italy. His insight into the facts and their meaning, and his enthusiasm for the study of the statesmanlike peoples whose story he tells, will carry the students who use his book forward to further readings and investigations on their own account in the writings of others, and give them a real love of learning.

CIVIC SCIENCE IN THE HOME. By George W. Hunter, Ph.D., and Walter G. Whitman, A.M. The American Book Company.

Can you read the gas meter in your home? Have you scientifically studied and understood the advantages and disadvantages of hot air, hot water or steam heating for your present or prospective residence? Do you know how best to fight various kinds of household pests? Do you know how to plan and beautify the home grounds? Do you use proper measures to remove wastes from the home and to secure proper ventilation? This book, carefully taught and studied in the home and the school, will save many lives and promote health and happiness.

ADVANCED LESSONS IN EVERYDAY ENGLISH. By Emma Miller Bolenius. The American Book Company.

This book is written throughout on the "project-method" plan. Its object is to make correct language habits automatic, to develop thinking power, and to make the pupil enjoy his English work by connecting it up with everyday doings—or projects. Forty projects are provided, and the socialized recitation idea gives opportunity for organization, team work, discussion groups, program periods, voting, etc. A thoroughly modern English book that will appeal to teachers and pupils and stimulate new zeal and interest in the work of English classes.

MODERN TIMES AND THE LIVING PAST. By Henry W. Elson, A.M., Litt.D. The American Book Company.

It is a stupendous task to boil down the entire history of the world into a single volume. The author has attempted this task, modestly claiming that he has worked with the interest of young readers in mind, and with a due appreciation of the difficulties in choosing what to include and what to omit. He has sought to present "the general sweep of the great current of events, . . . the salient features that contributed most to

the development of the nations." He has chosen wisely and well. The book is one that classes will delight to study, and that will quicken their interest in affairs both remote and present. It is a good volume to have at hand in the home, for frequent reference. It is fully and richly illustrated. Its latest chapters deal with the events of the World War.

BEGINNING SPANISH. Direct Method. By Aurelio M. Espanosa, Ph.D. and Clifford G. Allen. The American Book Company.

The popularity of Spanish as a school study since the "black eye" which was given to German by the World War, has made an entirely new series of text books a necessity. This book aims to give a complete mastery of the language to the pupil, so that he can both read and speak it fluently. It advocates teaching the spoken language from the very beginning. It teaches Spanish in Spanish. This is surely the best way, from the standpoint of both the practical student who wishes to obtain a commercial position among Spanish-speaking people, and also from that of the scholarly pupil who wishes to make available the riches of Spanish literature and life as crystalized in books, pictures, music and other forms of expression. There are 68 easy, progressive lessons, besides the introductory chapters and several appendices.

EVERYDAY CIVICS, COMMUNITY, STATE AND NATION. By Charles Edgar Finch. American Book Company.

The subject of Civics is rapidly winning a permanent place for itself in the schools of our country. It is one of the most important subjects for the making of intelligent citizenship. A good book, like this one, has a mission. The subject is here made attractive and the pupil has an opportunity to gather information for himself,—the book guiding him and interpreting the phenomena which fall under his daily observations and experiences. We cannot praise too highly this attractive book, or this branch of the curriculum; both should find their way into all school programs in the later elementary or early high school grades.

HERE AND NOW STORY BOOK. By Lucy Sprague Mitchell. New York, E. P. Dutton & Company. Price $2.00.

A book of experimental stories written for children of the city and country schools and the Nursery School of the Bureau of Educational Experiments. By all means, teachers of children, get and study this attractive volume. It is a new kind of book, carefully built up on the model of stories actually told by the children themselves about what they were interested in and had thought and done themselves. For this reason these stories are understood by other children. They reproduce their

own experiences and thoughts instead of those of older people. It is a new departure in book-making and should be examined with care, as it will be with deep interest, by those whose duty and privilege it is to live with the children and sympathetically guide their young minds and lives into wholesome channels of thought and experience.

GRAY WOLF STORIES. Indian Mystery Tales. By Bernard Sexton. The Macmillan Company. Price $1.75.

This attractive volume, containing many interesting and original illustrations, will be sure to entertain boys and girls, while it will also impress upon their imaginations and emotions sentiments of sympathy and kindness toward the animals and of love for nature as a whole. It relates for modern youngsters some favorite stories from old Indian legends. It has a place in the school and in the home.

A DAUGHTER OF THE MIDDLE BORDER. By Hamlin Garland. The Macmillan Company. Price $2.00.

This charming novel of reality carries forward the author's interesting narrative in a previous volume,—the two being not really novels, but rather an autobiographical story of social and historical events with many notable and wholesome people as the "dramatis personæ."

ADVANCED GEOGRAPHY. By Frank M. McMurry and A. E. Parkins. The Macmillan Company.

Most of the readers of EDUCATION are probably familiar with this admirable Geography. The former edition has been so widely used as to establish a record and to make a reputation for its authors and publishers. Various causes, such as the advance of human knowledge and the changes wrought by War, and the downfall or the upspringing of nations and states, make necessary new editions of books on this subject. A good Geography secures an enviable place in the program of a Publishing House that once establishes its book in the popular favor. This is not easy, but once done, successive revisions enable the author and publishers gradually to approximate perfection. An examination of this book creates this impression. It is not, to be sure, the only one upon the market to which high praise and high rank can be given. But it certainly is safe to say that McMurry and Parkin's Advanced Geography is "one of the best." In an eminent degree it sets forth the best and most modern facts in an up-to-date manner, having regard to modern teaching methods. Part I. deals with North America; Part II. with the general geography of the Earth; Part III. with South America; Part IV. with Europe; Parts V, VI, VII, VIII, with Asia, Australia, New Zealand and

Pacific Islands, Africa and a comparison of the United States with other countries, respectively. Elaborate maps, both colored and plain, and numerous excellent illustrations abound. No subject is more interesting to the average child than is Geography. And upon none are there more elaborate and alluring textbooks. This one makes the reviewer almost envious of the youth of today as he remembers the "dry-bones" textbooks on this subject that were in use in the schools of yesterday.

BOOKS RECEIVED BY THE BOOK REVIEW DEPARTMENT OF EDUCATION:

Elementary Qualitative Analysis of the Metals and Acid Radicals: A Laboratory Manual . By Frederick C. Reeve, E. E. D. Van Nostrand Co., Publishers.

The Value of Supervision; Demonstrated with the Zone Plan in Rural Schools. By Marvin Summers Pittman. Warwick and York.

The Alo Man; Stories from the Congo. Illustrated. By Mara L. Pratt-Chadwick and L. Lamphrey. World Book Company. And, by the same Publishers: Making a High School Program. By Myron W. Richardson. This is one of a series of School Efficiency Monographs.

The Meadow Folk's Story Hour. By Prudence Gruelle. Illustrated by Nell Hatt. The Gregg Publishing Company. Price 68 cents.

The Test and Study Speller. By Daniel Starch and George A. Mirick. Books I, II, and III. Silver Burdett and Company.

Miscellaneous Studies in the History of Music. By O. G. Sonneck. Macmillan Company.

Old and New. Sundry Papers by C. H. Grandgent, L. H. D. Harvard University Press.

Principles of Teaching in Secondary Education. By Herbert H. Foster, Ph. D. Charles Scribner's Sons. Price $1.75.

Practical English for New Americans. By Rose M. O'Toole. D. C. Heath and Company.

English Readings for Commercial Classes. Edited by Cheesman A. Herrick, Ph. D., LL. D. (Macmillan's Commercial Series.)

Practical Business Arithmetic. By Helen J. Kiggen. Macmillan Company.

The Intelligence of High School Seniors. By William F. Book. Macmillan Company.

Methods and Material for Composition. Intermediate and Grammar Grades. By Alhambra G. Deming. Beckley-Cardy Company. Price $1.20.

The Perfect Gentle Knight. By Hester G. Jenkins. Paper. World Book Company.

In Occupied Belgium. Illustrated. By Robert Withington. Cornhill Publishing Company.

Modern Essays. Reprinted from "The Times." By J. W. Mackail, LL. D. Longmans, Green and Company. Price $1.00.

State Maintenance for Teachers in Training. By Walter Scott Hertzog. Warwick and York, Inc.

The Beggar's Vision. By Brooks More. Cornhill Publishing Company. Price $2.00.

Inductive French Grammar. By William W. Lamb. Macmillan Company.